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The Priest

Edited By Priests For Priests

November, 1958

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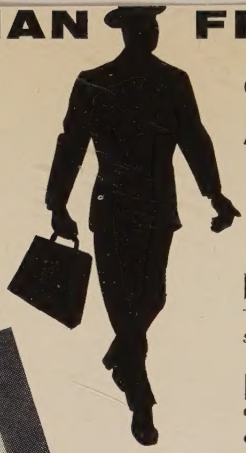
THE MAN FROM EMKAY -



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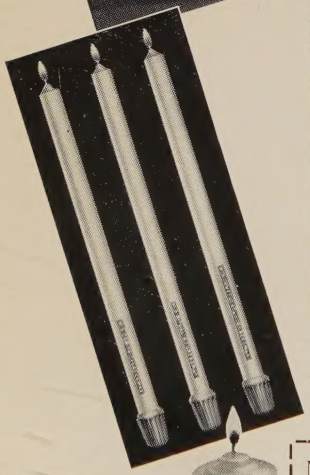

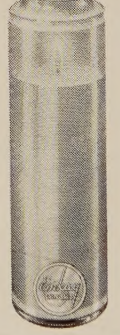

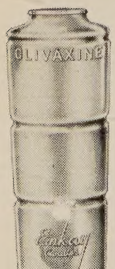

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Scheduled payments for 12 months	4,026,423.24
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In Memoriam: Pope Pius XII

IN the death of Pope Pius XII we priests have lost not only a great pontiff but a devoted friend as well. There can be no doubt that later centuries will rank him with Leo the Great, with Hildebrand and Pope Pius V.

Even at this writing, with the absolutions still reverberating through the apse of St. Peter's, one can see that his whole life was centered around the Mass and the sacraments: the relaxation of the Eucharistic fast, permission to offer the Holy Sacrifice after noon, the revised Holy Week liturgy, the sacraments in the vernacular, permission for pastors to confirm . . . Inspired by the Holy Ghost, his brilliant mind saw that in this time of worldwide crisis, the faithful can be nerved to martyrdom only through sacramental grace, and he meant to make that as easily accessible as he possibly could.

Forma facta gregis ex animo, he was an exemplar to all of us in his abilities, his stamina, his dedication to duty, but above all, in his priestly piety and in his devotion to the Blessed Eucharist.

It is our earnest prayer that Pope Pius XII may speedily enter into the glorious reward that a-

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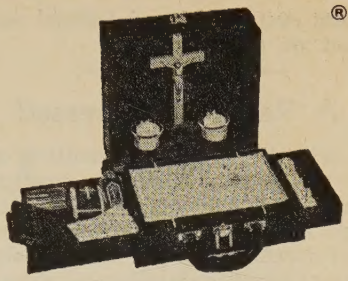

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A Report Suppressed

LAST August, the Committee on Communist Tactics, Strategy and Objectives of the American Bar Association prepared a masterful report for the membership. After an introduction — drawn mainly from authentic Communist sources — that is literally terrifying, it gets right down to business by detailing 20 recent decisions of the Supreme Court against the interests of the United States. Then it goes on to a gripping exposition of Communist tactics, listing the eleven chief objectives of the Communist Party in the United States. Next comes a synopsis of American relations with the U.S.S.R. from 1920 to date. Then four popular fallacies about Communism. And it closes with a recommendation of four steps to be taken toward safeguarding our Republic. An appendix lists a number of sources for further study.

Despite the significance of its origin and contents, this Report was almost totally ignored by the press, radio, and TV, and those who wrote for a copy to the Bar Association's headquarters got back a letter from the ABA's executive director, one Joseph D. Stecher, stating that "any release of this report was premature . . . copies therefore are not available for distribution."

Well, Senator Styles Bridges of New Hampshire has had the Re-

THE PRIEST NOVEMBER, 1958 VOL. 14, NO. 11

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

Subscription Prices:

To members of Catholic clergy and religious in the United States, $4.00 per year, $10.00 for three years, $15.00 for five years. Canadian and Foreign postage .50 per year additional. To seminarians, $3.00 per year.

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Indexed in the Catholic Periodical Index.

Address all business communications to THE PRIEST, Huntington, Indiana. Address manuscripts and editorial communications to the Rev. G. J. Gustafson, St. Edward's Seminary, Kenmore, Wash., or Rev. Richard Ginder, St. Joseph's Church, Pittsburgh 33, Pa.

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port inserted in the Congressional Record, and THE PRIEST, along with OUR SUNDAY VISITOR, is cooperating with Senator Bridges in procuring its widest possible distribution. We have already distributed thousands of copies to readers of OUR SUNDAY VISITOR, and we want to make the document available to readers of THE PRIEST as well. Just send your name and address to THE PRIEST, Huntington, Indiana. As stated, it's free.

* * *

Another service that might interest readers of THE PRIEST is supplied by Public Action, Inc., 951 Madison Avenue, New York City 21. These people are conservatives who keep you informed on pending legislation of interest to those of like philosophy. Their intent is to stimulate the writing of letters to our representatives in Washington. The service is free for the first two months by way of trial, after which there is a nominal charge—something like $2.00—for continuance through the year.

Reverse Logic

FROM "Youth Wants to Know," an English TV program: Bishop Dwyer of Leeds is being questioned — and doing a little questioning of his own:

"D'you believe in the Immaculate Conception?"

"Yes. Don't you?"

"No."

"D'you believe in Original Sin?"

"No."

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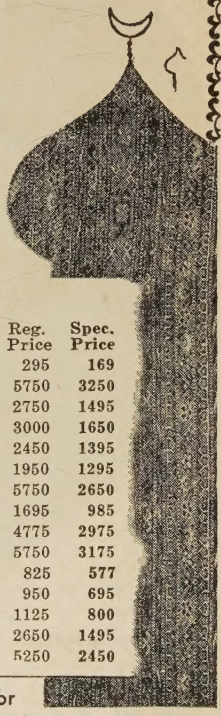

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Sarouk	8.0 x 5.5	450	335	Kerman	15.0 x 9.3	2450	1395
Mihriban	10.3 x 8.0	325	249	Sarouk	12.9 x11.9	1950	1295
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Some recent campaign successes by Community Counselling Service across the nation

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Augustinian Fathers Chicago, Illinois	Seminary	$ 750,000	$1,286,556
Our Lady of Grace Parish Hoboken, N. J.	School Renov.	$ 250,000	$ 470,589
Diocesan Campaign New Orleans, La.	Seminary, Dev. Program, Home for Aged — Adm. Bldg. Student Center in State University	$2,750,000	$4,004,429
St. Ann's Parish Ossining, N.Y.	New School, Convent	$ 200,000	$ 228,030
North American Martyr's Parish Florissant, Mo.	INCREASED REVENUE CAMPAIGN		
St. Pius X Catholic High School Albuquerque, N. M.	Regional high school	$ 600,000	$ 666,162
Sacred Heart Parish East Glendale, N.Y.	School Addition	$ 175,000	$ 234,983
Diocesan Campaign Erie, Pa.	Diocesan Sem. & Reg. high school	$5,000,000	$9,481,940
New Bedford Mem. H.S. New Bedford, Mass.	High School	$1,500,000	$1,670,038
St. John's Parish Bartlesville, Okla.	Church	$ 115,000	$ 160,449
St. Vincent Martyr's Parish Madison, N. J.	New School	$ 300,000	$ 304,852
Peoria Development Fund Peoria, Illinois	Development Fund	$1,250,000	$1,893,380
St. Ann's Parish Pittsburgh, Pa.	Church, Convent Rectory	$ 350,000	$ 512,895
St. Bernadette's Parish Rockford, Illinois	Debt Reduction	$ 250,000	$ 319,057
Holy Family Parish Hicksville, N.Y.	New School, Convent	$ 300,000	$ 517,540
Christ the King Parish Jacksonville, Florida	Convent, School Addition	$ 150,000	$ 157,814
Immaculate Conception Parish Spotswood, N. J.	School, Church, Aud.	$ 200,000	$ 247,307
Redemptorist Fathers St. Louis Province St. Louis, Mo.	Seminary	$1,000,000	$1,381,058
Oshawa Church & Welfare Crusade Oshawa, Canada	Development Fund	$ 340,000	$ 350,923

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Currente Calamo

Heart of the Matter?

HAROLD Gibbons, Teamster vice president, told Senate investigators he likes to rehabilitate hoodlums. That's why, he added, so many of them have positions of trust in unions he heads. Gibbons also testified he once permitted his St. Louis staff to carry guns in an effort — approved by Dave Beck Teamster ex-president — to "clean the hoodlums" out of St. Louis locals.

Odds & Ends

AS proprietors of the largest system of "separate but equal" educational facilities in the land, we Catholics must be on guard lest the concept itself be made odious with the public and the Supreme Court, in a fit of whimsy, might decide to outlaw all such systems as un-American and un-Constitutional.

In reading the Court's decision on desegregation, Chief Justice Warren said that "In the field of education, the doctrine of 'separate but equal' has no place. Separate educational facilities are inherently unequal."

* * *

As a young priest we used to hoot at the term "undeserving poor" as a notion of the Calvinists. We thought all the poor were deserving. Not so, according to St. Paul: "If a man will not work, let him not eat."

Lengthening parish experience has brought us in touch with the hard core of the unemployed: those who refuse to work render themselves unemployable: v.g., the constitutional trouble-maker who

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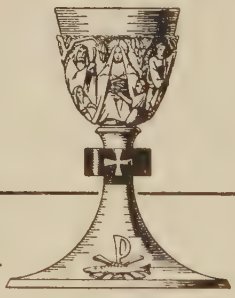
* * *

The late Father Coakley of Pittsburgh always used to contend that for the city priest, it is cheaper to use the taxi than to own a car. Well, we have been trying it now for over a year. For calling on shut-ins, taking the collection to the bank, going into the city, or short hauls generally, we have been using the taxi. On days when we felt like driving out into the country and taking a swim or sprawling under a tree, we have used the Hertz System (which allows 10% off to priests, incidentally).

Over an 18-month period, we find that we have been paying under $50 a month on the average for transportation. And still people think taxis are expensive!

* * *

OUR SUNDAY VISITOR, with a press run now hovering at 950,000, expects to push past the million mark before the end of the year. The increase is mainly from pastors raising their bundle order in appreciation of the improved format of the paper. If you haven't seen OUR SUNDAY VISITOR recently, you are in for a treat.



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Questions are answered either by Msgr. J. D. Conway or Father Winfrid Herbst, both of them gifted writers. Father Albert J. Nevins, M.M., prepares the children's page, and Father Jim Conroy of Fort Wayne writes for the teen-agers. There are weekly reviews of TV, films, and records, a sports column, and

"Right or Wrong," the late Archbishop Noll's column of comment on current events, has been taken over by our Father Ginder. It is undoubtedly the most widely and carefully read column in the Catholic Press.

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FOR the benefit of those who may have thought we were a little rough on the Supreme Court in our recent editorial, we quote the following precedents from one whose wisdom and patriotism were unimpeachable:

"The great object of my fear is the Federal Judiciary. That body,

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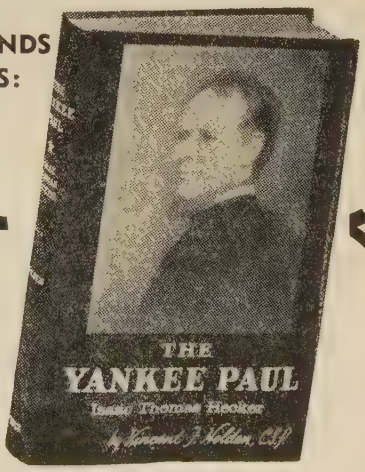

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torial comment on this year's $12-billion deficit. Those editors and columnists who were most shrill in their insistence on an all-out Foreign Giveaway, who shouted down all attempts at reasoned discussion with imputations of every crime from isolationism and a lack of charity to disloyalty to the Holy Father, promptly stuck their heads in the sand when news of the calamitous deficit came out, and there they stand, looking ridiculous and hoping that if only it is not mentioned, the spectre of inflation will just go away. We had to borrow the billions to give away. That's what it comes to.

Well, they can't just wish it away. Inflation is here like a monkey on our backs, and they helped put him there. We urge that the publicists who connived with voting through this monstrous budget be made to do penance by pointing out to their readers that most of the $4 billion Foreign Giveaway is demonstrably futile. And they could make additional restitution by going on to show their public how the $6 billion farm subsidy is an economic outrage, and the $5 billion in veterans benefits has cheapened the whole concept of patriotism by hanging a price-tag on it.

There is no such thing, Gentlemen, as a free lunch.

Distinguished Contributor

FATHER Francis Ripley, whose article appears elsewhere in this issue, has recently been appointed superior of England's Catholic Missionary Society. in America for his writings, and now Archbishop of Liverpool.

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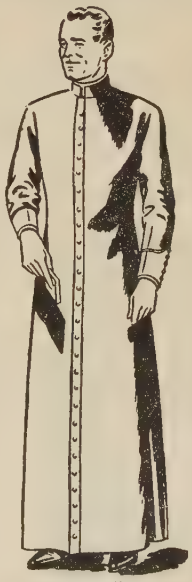

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Father Ripley, 45, a well-known Royal Air Force chaplain in World War II, has been a member of the Catholic Missionary Society since 1950. He edits its monthly journal, the Catholic Gazette.

As superior of the society, he succeeds Msgr. George Dwyer, who has become Bishop of Leeds. Bishop Dwyer's predecessor — both in the society and at Leeds — is Archbishop John C. Heenan of Liverpool.

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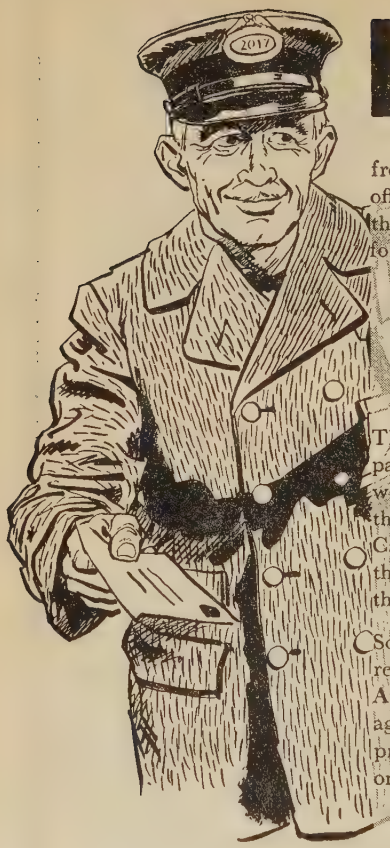

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THE PRIEST

THE PRIEST NOVEMBER, 1958 VOL. 14, NO. 11

Editorial Comment

Shall We Have A Lay State?

IT was only a few months ago that we referred editorially to Raymond Moley and "his always excellent column in *Newsweek.*" In fact we have come to like not only Moley, but *Newsweek* itself for its conservative, judicious and generally sober handling of the news. *Newsweek* must represent in part some particular editorial slant as does any magazine, but at least that view is not persistently pushed down one's throat.

In any case, whether or not you like Moley, Lindley, Hazlitt, or Lardner, there is something reassuring in seeing a man's name signed to his column. He reveals himself and openly airs his own opinions; he stands up in full view and lets himself be counted.

Now it so happens that we purport to take issue with Mr. Moley on the subject matter of a recent column but we do not wish to do so before we express our gratification at knowing that it is Mr. Moley with whom we differ, not with some shadowy publisher in the background or with an undefined and tacit set of assumptions.

We are, really, a bit tired of anonymity and sly inference and editorialized so-called news releases which constitute in fact a kind of brainwashing. We have read far too much of an alleged villain's stinking dead cigar, of his heavy breathing and moist fat face, of his addiction to liquor and his girlfriends, or of his suave complacency under cross examination. What we want to know is—is he a villain? Present the case!

This is, indeed, to avail oneself of what Bonamy Dobree calls "emotive prose . . . which aims directly at the emotions of the reader, not at his mind." It will usually have, as is the case with H. L. Mencken, "a continuous rhythm which quickens the pulse." The vigor behind it "imparts a kind of excitement which has nothing to do with the subject matter." All very well psychologically and extremely effective motivation, but it creates suspicion in the critical reader and distracts one from sheer evidence.

The late Senator McCarthy (whatever you may think of him) comes inevitably and immediately to mind. William Buckley, Jr. in his defensive *McCarthy and His Enemies* had to admit that McCarthy was guilty of exaggeration in 38 specific cases but it was the *Daily Worker* which coined the emotive term "McCarthyism," which finally for his adversaries became the synonym for a sum-total of political and moral viciousness. The real McCarthy case was drowned in a flood of invective. At both extremes emotion completely replaced reason and the appraisal of his investigation into Communism in the U.S. was the first victim of the furor.

Various Popes

Mr. Moley did present his case calmly and dispassionately. He argued in his column of September 22, 1958, that "widespread participation by the clergy of any church in a political debate invites the frightful peril of igniting the old issue of the separation of church and state." He referred specifically to the present imbroglio over Right-to-Work Laws, noting that "in some states this year partisans on both sides of the right-to-work issue have cited quotations from church leaders, notably the various popes." To this situation he made his own honest reaction quite clear. He replied, "I wish that Catholic clergymen who do this would realize that by their disagreement they are raising in the public mind the question whether that church has a firm and unchanging doctrine in matters of faith and morals. They should also realize that they are inviting the attack that plagued Governor Smith, that the Pope would interfere in American secular affairs."

When this irrelevant issue was raised in 1928 in the Smith presidential campaign, Mr. Moley thinks it was "the magnificent restraint of the Catholic clergy in the campaign that year, in the face of bitter provocation by the opposition," which "left an aftermath of respect and admiration by people of all faiths, quieting the doubts about Catholics in high office." Now, to the contrary, he feels that clerical participation is clerical interference and as such regrettable.

We hasten to agree with a further consideration that the RTW affair is largely empirical and historical, that sociological and economic aspects must largely control decisions. "These are," says Mr. Moley, "examples of matters which are suitable to debate by people equipped and trained in the relevant facts and experience." We do not assume that all of us are able to discuss them intelligently or with proper perspective. But even Mr. Moley concedes, "There are moral values in the right-to-work issue." And therein lies the

weakness of his case and the falsity of the attempted parallel with 1928.

We perhaps may be pardoned for not wanting to be shut up in the sacristy. Where this has happened in the past, the church and society have suffered. It is quite sincere of Mr. Moley to observe that "the professional training of the clergy has involved spiritual and psychological values of much greater importance than those mundane affairs with which statesmen must deal." But where there are moral issues, there the clergyman of any denomination finds himself engaged. It cannot be otherwise.

To deny to Bishops and priests the privilege of pronouncing on moral matters is to ignore their duty to do so. Nor can this, if restricted to the moral issues involved, be construed as political freedom. Somehow we feel that Mr. Moley would agree with our position here. But then it was unfortunate to quote as pertinent the badly battered First Amendment which has now been mishandled to produce the theory of absolute separation of church and state.

It is surely the American way to discuss issues in terms of one's own moral outlook. How else discuss them? The refusal of such a right is tantamount eventually to the creation of a lay or secular state, and under the badge of neutrality the proclamation of a tyranny over the mind. This is simply a perversion of that "liberalism" out of which such thinking grew. As Belloc wrote prophetically of this dead-end in *Survivals and New Arrivals*: "Within the State are not only the original authors of protest against Catholic claims to authority, the original sincere theorists who acted without malice or hatred upon what seemed to them an obviously just and simple conception of civic rights; but numbers who are by tradition positively and even violently hostile to the Faith, and who desire to destroy it."

The Arduous Task

Lest this seem too theoretical, let us recall with Mr. Moley that on the issue of RTW, in his own words, *"partisans on both sides . . .* have cited quotations from church leaders, notably the statements and encyclicals of various popes." In other words, there is no recognizably common usage here by Catholics of the encyclicals. The Holy Father has, then, not intervened in American affairs; he has laid down the great principles of justice and charity and held up ideals. It is still the arduous labor of the Catholic theologian or sociologist or economist to make the correct application to the case. This may well prove difficult and here we gladly concede not only that with it co-exists "the eternal task of statecraft" but that commentators may err and that some must be in error in the presence of conflicting opinions.

But do, at least, allow us to disagree on how to implement our dogmas in actual life so long as they are patient of apparently different applications.

The case is altogether parallel with the position one may take with regard to the McClellan Committee — or Foreign Aid. (Cf. THE PRIEST, Editorial Comment, July 1958)

In its annual "Labor Day Statement" the Social Action Department of the National Catholic Welfare Conference, through its director, Msgr. George G. Higgins, recommended that Congress "seriously consider" ending its investigation of labor racketeering. "To allow it to drag on interminably," said the statement, "would serve no useful legislative purpose and might conceivably do serious harm to the labor movement." The Catholic *Standard and Times* of Philadelphia took exception to this view: "This recommendation by Msgr. Higgins," said its editorial writer, "must have raised many an eyebrow across the country. True enough, the investigations have continued on and on, and the public has become painfully aware that conditions were far worse than it ever dreamed they could be. The revelations have been shocking in the extreme, but the Congress, possibly because of the coming election, chose to bury all proposed legislation in the interest of politics."

One argues that the Committee has served its useful legislative purpose: to gather such information as Congress might need for effective legislation. The other argues that since the "mounting of evidence" was not sufficient to goad Congress into doing something and thereby running the risk of stirring up powerful labor groups, the continuing work of the Committee does serve a very useful purpose.

Here it is a question simply of how one looks at the labor situation and what judgment one forms after looking at identically the same testimony. Msgr. Higgins admits that "there are still some serious abuses in a minority of unions" but to him, "The fact is, though, that the labor movement, however belatedly, is now doing a great deal on its own initiative to correct these abuses and to forestall their repetition. We hope that labor will intensify its efforts in this direction the coming year." But the *Standard and Times* sees all this in quite a different light: "Efforts have been made, it is true, but in many cases these efforts have been feeble indeed, and in some cases there has been brazen disregard of the information produced by the investigations. Charges are not proof of guilt, but no union can hope to win public confidence when it brazenly returns to office individuals whose records, by the greatest exercise of charity, leave them suspect and at best a dubious credit to the labor movement. Labor has done considerably less than it should

have in its needed house-cleaning."

Humani Generis

The precise point to be noted here is not the relative merits of either case but the fact that both parties to the dispute, beyond question, sincerely seek to follow Papal directives. As Catholics, they must; for an encyclical calls for an internal religious assent if one is to be a loyal Catholic. In this particular quarter, this is what being a Catholic means. As Pope Pius put it in *Humani Generis*: "Nor must it be thought that what is expounded in Encyclical Letters does not of itself demand consent, since in writing such Letters the Popes do not exercise the supreme power of their Teaching Authority. For these matters are taught with the ordinary teaching authority, of which it is true to say: 'He who heareth you, heareth me'; and generally what is expounded and inculcated in Encyclical Letters already for other reasons appertains to Catholic doctrine. But if the Supreme Pontiffs in their official documents purposely pass judgment on a matter up to that time under dispute, it is obvious that that matter, according to the mind and will of the same Pontiffs, cannot be any longer considered a question open to discussion among theologians."

Certainly as Americans we have the right to be Catholic and to subscribe to this Papal pronouncement. We make no apologies for that, anymore than the Anglican who piously reads the latest report from Lambeth. Separation of church and state means this much and, historically, not a great deal more; but this is of tremendous importance in itself and in the days of our Founding Fathers was a statement of revolutionary scope.

The very value of that "disagreement" which so bothers Mr. Moley, and which he fears, does not at all indicate a lack of "firm and unchanging doctrine" on the part of our Church. Its value is rather that it illustrates precisely the freedom of the American Catholic as a citizen and his independence from Papal directions in political and civic matters as such.

How else can you explain that a newspaper under the jurisdiction of an Archbishop and an official Catholic body under the guidance and jurisdiction of the American Bishops both draw different conclusions? The principles are held in common; the judgments upon contingent and empirical matters vary widely.

Perhaps one can never lay the ghost of bigotry. But in no case can one alter one's moral conduct for fear that the bigot may distort its meaning. This is what the moralists call Pharisaic scandal, after all. No, we shall continue to look to Encyclicals and the like for our guidance in the matter of Faith. We shall, also, continue to ap-

ply them as best we can to actual conditions. Finally, it is to be expected that we shall differ just here. This has been the history of the Church in America since the beginning. One has a Gibbons and a Corrigan. One finds Catholics voting not for Al Smith but for Herbert Hoover in 1928. This is our own kind of "declaration of independence." It is, it seems to us, most noteworthy.—Rev. G. J. Gustafson, S.S.

Methodists Report Membership Gains

Chicago, Feb. 3 —(UP)— Methodist churches are gaining 2,000 members a day according to Dr. Earl Brown, executive secretary of the Methodist Division of Home Missions and Church Extension.

Brown, who recently was elected vice-president of the National Council of Churches, said the Methodists have gained 2,000,000 members since 1939.

"We should build a new church every day for the next four years to keep pace with the need," he said.

A recent survey, he added, showed that more than 1,500 church buildings are needed.

The Church and Temporal Issues

How can we avoid implication?

✠ **PHILIP M. HANNAN, J.C.D.**

IN THE presence of world-issues of immense importance, we are impelled to involve ourselves more than ever in temporal issues and to claim for our opinion the support of Catholic principles. For instance, not long after the Holy Father gave his Christmas address, a man in an influential position asked at the Chancery to secure statements of the Holy Father to buttress his opinion that no one should be given nuclear weapons. He was confident that the Holy Father was a complete "pacifist" in the wrong sense even though the Holy Father had said in that Christmas address, "To a person pondering and forming a judgment on the actual state of affairs—and always allowing for the right of self-defense—the present day competition between nations in demonstrating their individual progress in war equipment assuredly offers new 'signs in the skies' . . . The divine law of harmony in the world strictly imposes on all rulers of nations the obligation to prevent war by means of suitable international organizations, to reduce armaments under a system of effective inspection and to deter whoever should aim at disturbing the nations which sincerely desire it."

To avoid implicating the Church unfairly in our handling of temporal issues we must remember that the *magisterium,* the teaching authority of the Church, resides not in the office of the newspaper but in the Ordinary of the diocese. He alone has the right to teach Catholic doctrine, whether it be a defined doctrine or a doctrine that is commonly held but not yet solemnly defined. He has the right to teach that doctrine and its application. Therefore, in our handling of temporal issues, we cannot assume the authority of the Ordinary. We cannot slant or edit the news on temporal issues so that we are actually expressing a theological opinion unless the Ordinary has permitted it.

Actually, the field of revealed and defined doctrine is small and restricted compared to the field in which discussion and speculation are permitted. In practice, the Ordinary gen-

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The Most Rev. Philip M. Hannan, J.C.D., is Chancellor of the Archdiocese of Washington, D.C. **The above is the text of his address given at the national convention of the Catholic Press Association, May 23, 1958, in Richmond, Va.**

erally permits discussion unless the discussion generates so much bitterness that it destroys charity and good order. And in this proper field for discussion, a journalist should be very careful to inform his readers that the opinion expressed is his opinion, not the official opinion of the Church. In many issues, there are differing Catholic views, not a single Catholic view. The Ordinary may state the Catholic view; the editor may state a Catholic view, if he is permitted. In many temporal issues, there are several Catholic views and the honest Catholic editor will be quick to admit this truth.

This seems to be a perfectly lucid principle. The difficulty lies in freeing oneself from the habit of editorializing about everything that is reported and in particular, of editorializing on controversial issues with no warrant.

Two Examples

Two of our leading issues today involve education and "right-to-work" laws. In each issue, there is a core of Catholic doctrine that must be accepted. In education, we teach that the parent has the obligation of educating and that the Church has a right to teach. In the field of labor, we teach that a worker has a right to a just wage; it is also taught, not as a defined doctrine, that he does have a right to join a labor union erected according to just principles. In both fields, there can be, according to various circumstances, differing deductions concerning certain problems.

In the field of education, the great Archbishop of Boston has declared that he would not accept a nickel from the government for the building of Catholic schools. He did not say that a bishop does not have the right to accept such grants and in England the Catholic bishops not only accept but seek such grants. Obviously, there is more than one acceptable Catholic view on such grants.

In regard to the "right-to-work" laws, allow me to cite a personal experience. Recently the captain of a debating society of a Catholic university, wrote to the Chancery to ascertain the "real Catholic view" on these laws. He had heard many and varied views and with an exquisite sense of the appropriate he decided that the real opinion was to be found in Washington. Unfortunately, I could not measure up to his splendid expectations and disappointed the captain of the debating society by assuring him that it really was a debatable matter. At the time his letter was received, there were three differing opinions about the laws on my desk: Father Connell, professor of moral theology at Catholic University holds that the laws are not immoral; another writer, not a recognized theologian, states unequivocally that they are

immoral; a third writer, a recognized theologian, expressed the view with a sprinkling of qualifying conditions that they would be wrong. A group of bishops in Ohio stated that they were not favorable to the laws but, as far as I know, they did not forbid contrary views to be held and expounded. A group of Catholic theologians state they are moral and can be accepted. Certainly, there are several Catholic views on the matter, not one, definitive view. Reporting on the subject should certainly take cognizance of this fact.

Now I do not contend that each news release on temporalities must be graded by a sort of Baedeker system of morality—a four star listing for de fide divina and de fide definita, with a three star rating for a doctrina catholica, a doctrine universally held but not formally imposed, etc. But no article should be misleading, however partisan the writer, concerning its claim to represent the doctrine of the Church and if it is on a debatable matter, it should honestly and unequivocally state that fact. Above all, the writer should be certain of the theological certitude of a proposition before he voices it. If the writer is expressing an opinion, he should be perfectly willing to have it challenged: humility is the mark of a Christian, journalist or non-journalist.

Unfortunately, we tend to accept the standards of secular journalism as our own, and we heap praise on the type of "hard-swinging" policy that shows more courage than sense. The Catholic press exists to teach as well as to report. The teacher must be more careful of the truth than his style and if careful distinctions destroy what he considers his style, then the style must go.

The Brutal Truth

Polemical writing often betrays not only a lack of of Christian virtue but a lack of knowledge. It is easier to look up a few adjectives than it is to search out the truth. As an example of the careful type of writing, exact and dispassionate in a very impassioned matter, I would like to cite the articles of Douglas Woodruff, an Englishman, written at the time of the Cyprus crisis. A Conservative or Tory in his politics, he gave a well-rounded assessment and came to the reasoned conclusion that the actions of the Government were wrong. He indulged in no slashing, indiscriminate attacks and thus he maintained the respect of those with whom he disagreed as well as those with whom he agreed.

A corollary of the truth that the newspaper serves the Ordinary and the diocese, is that there are times when silence even in the midst of a bitter controversy may be the best policy. The Ordinary has not only the right but the duty to impose a silence on controver-

sies if he feels that the best interest of the diocese so dictates. If this sounds like the death-knell of Catholic journalism, remember the Al Smith presidential campaign. Despite the most exasperating provocation, the Catholic journals and clergy in general maintained a very dignified and at times heroic silence that was the best answer to the charges made. In retrospect, almost every commentator who mentions that campaign notes the forebearance of the Catholics which is the crushing answer to the charge that they are overweening and selfish conspirators against the public good.

At times it is even best in temporal matters not to contend for the full rights of the Church. This is particularly true in peripheral matters that do not affect the basic good of the Church. A too clamorous or pertinacious assertion of rights, especially in temporal things, may prove disastrous according to the old adage, "summum jus saepe summa injuria est" (which may be loosely translated, the fullest use of right often is the greatest injury).

It must always be remembered that the law of charity extends beyond every field of legitimate discussion, and especially in the field of temporal issues. Those who express very singular and discordant views must be especially mindful of this. Often, the lavish attention paid to their views, frequently by persons whose sympathies are antagonistic to the Church, misleads them into disparaging the supposedly less courageous. Our handling of temporal issues must not only not involve the Church in an objectively wrong judgment, it must not involve the Church in an intemperate and uncharitable defense of a correct position. We are bound to evince Christian principles not only in the matter but in the manner of our writing. We are dedicated in our writing of every line to furthering the cause of Christ. We cannot win a Christian cause with un-Christian means. The cause of Christ must be won in the spirit of Christ.

Your Size

George Washington Carver, who achieved scientific wonders with the humble peanut, used to tell this story about himself: He asked God, "God, tell me the mystery of the universe." And God answered, "The knowledge of that mystery is reserved for Me alone." Then Dr. Carver asked, "God, tell me the mystery of the peanut." God said, "Now, that is more nearly your size, George, and I will reveal it to you." And so God did. — Lloyd A. Molly in *Information*

The Roots of Race Prejudice

—and a solution

RAYMOND I. HAAS

THE concept of man is the nucleus of every philosophical system. As man searches for the truth and strives for the good, he asks first of all for knowledge about himself. He is interested in determining his place in society at large. So is he interested if he be Negro.

The Negro is interested in determining his place in society at large. But he cannot determine that place by reason of the prevalent racial prejudice directed against him today. No matter in what way he turns there exist natural barriers of prejudice directed against him on the part of the white man. What are the basic reasons for this antipathy on the part of white men toward the Negro?

First of all, what is race prejudice? John LaFarge, a noted sociologist, says: "Race prejudice is the subjective side of that same general phenomenon which, on its objective side, we call interracial injustice. It is the subjective excuse for violating interracial justice and charity. It is also one of the two or three major causes for these violations."

Our Lord speaks of those who judge others: "Judge not, that you may not be judged."

Father Haas is chaplain at St. Clare Hospital, Monroe, Wisconsin.

Race prejudice is judging our neighbor with no basic reason for explaining such a judgment. Getting right down to the facts and asking ourselves just why we hate the Negro so, we find there is really no basic reason.

Race prejudice does not always happen in the natural order. Many times it is planned to occur in order to create dissension among races, among groups of people for others' gain. Many a time prejudice is roused against a race because there is fear that jobs held by the dominant race will be lost. It has been said by Negro sociologists that a great deal of what is termed racial prejudice originates simply in the desire for cheap labor. The Negro has always been a chief source of cheap labor, both on the farm and in the factory. Certain people know of this fact, and lead themselves and others into an emotional attitude which is mistaken for reasoning.

It Starts Early

Race prejudice begins early in our lives. While still children certain types develop. Winning approval from our parents is one of the chief types when we treated some colored person in an undignified fashion. The narrow views of our parents can very often leave a lasting

impression on our outlook on life as we grow up. Another type is pride in acting the superior to the "apparently" inferior Negro.

Customs and stereotyped ways of thinking and acting take shape in expressions as well as in anti-social institutions. The old stories of the Negro mammy or footman are ever renewed to the child so that ultimately the impression develops into a serious case of prejudice toward the Negroes as a whole people.

We are not compelled to be prejudiced. We can resist the temptation if we so will it. The great philosopher, St. Thomas Aquinas, says that "man is lifted above irrational creatures by another distinguishing mark, namely, by his power to dominate his own actions, a power that rests on the freedom of his will. The will desires the good for itself."

Prejudice arises, therefore, as a result of our passions or emotions. It does not force itself upon us, but rather we willingly accept it and obey its commands.

Race prejudice is present everywhere in the United States today. In some places it is worse than in others; and again, in still other places there is just the opposite feeling, the feeling of charity and understanding. In the North there is such a mixture of feeling. Education has done away with prejudice gradually. But still there remains the fact that the Negro, in numerous ways, is made to feel unwanted, despised, and rejected. The average American citizen in the North gives little attention to what or to how the Negro suffers emotionally or morally.

No one of us who are white is likely to study the whole case of the Negro. If he were to take time out and trace the Negro's full psychological history, he would be most probably amazed and indeed ashamed at what he discovers. For his investigation would prove in most cases that the Negro is, as one author put it, "a victim of a white society's unwitting blunder."

This blunder is the action of being good to children, even to colored children, as long as they are children. But as soon as they grow up, then society puts the squeeze on their human rights. Their rights are all but taken away from them because others notice basic characteristics that they only have as Negroes.

Two Basic Differences

The two basic characteristics that Negroes have that are different from white men are: they are of a different color, and the way in which they live.

If it were not for the exact amount of pigment, called melanin, in our skin, we too might be another color than we are now. Such amounts determine whether a person is white, brown, yellow, or black.

There have been Negroes who have passed for whites. To be almost exact, between 15,000 to 30,000 persons go over to the white side every year. Herbert Asbury in his article, "Who is a Negro?" in Collier's magazine some years back says: "The exact number of persons with Negro blood who cross the line each year is unknown, and the surreptitious nature of the process of passing makes it unlikely that statistics can ever be obtained."

Racial prejudice arises among the Negroes themselves. Those who have successfully passed as whites become, very often, anti-Negro in order to defend their orthodoxy.

The Negro's way of life has a definite place as the second characteristic. From common experience we can see that he is thought of as inferior in his daily habits such as keeping in good shape those things which he borrows, rents, or owns. Those who pass over to the white line have to borrow from whites their respectability, good business positions, and freedom from the ever-threatening cloud of prejudice.

It is easy to see that the Negro who owns a certain piece of property will know how to take care of it, only if he is instructed in the right procedures. If he is instructed, the Negro will then be able to make further advancement in the social world round about him. So many Negroes have taken advantage of education; and they have returned to the fields of learning products of their minds.

The real solution to this problem must be to forget that the Negro was once a slave, that he has faults, that he is different in color. It must be remembered that the Negro is a man, a member of humanity striving for his human rights, freedom, and happiness.

We must admit that we have been wrong. With such action racial prejudice will succumb to a healthy and charitable opinion which is the only way that whites and Negroes will get along in the North, as well as in the South. Such a healthy and charitable opinion must be had by whites, as well as by Negroes, for Negroes.

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The Pagan World

At the present moment, the world contains 1,100,000,000 pagans. Placed shoulder to shoulder they would form a line over 400,000 miles long, or 17 times around the earth. If they were asked to pass a single point, one per second, day and night without ceasing, it would take over 32 years for them to pass that point.—**Mission.**

American Catholic Press Pioneer

VINCENT F. HOLDEN, C.S.P.

First of the Paulists

A HUNDRED years ago, the Paulist Fathers appeared on the American scene. They began in July of 1858 when four American converts under the leadership of Father Isaac Thomas Hecker adopted a rule of life for their new religious community, a rule that Archbishop John Hughes of New York approved without adding or changing a word. The prodigious goal that Father Hecker set before his group was the conversion of the American people to the Catholic Faith. Many adjectives could be used to describe this zealous and enthusiastic priest, but one that fits him perfectly is "press conscious."

From his earliest years, he had a keen appreciation of the importance and power of the printed word. As a teenager in his native New York, he had his first experience with printers' ink. He had cast his lot in the business world with his two brothers in the growing Hecker Flour Company and was fast learning the secrets of successful baking. But he was also discovering the difficulties and the hardships of the laboring man, many of whom were being victimized by the wildcat policies of unsound private banks issuing currency far in excess of collateral. The laborer received for his wages paper money which frequently became worthless shortly after he received it. The Hecker brothers, aware of this abuse, deplored the action of the bankers and to make their protests known, Isaac and his brother George bought a hand printing press and set it up in the attic of their bakery. Taking the crumpled bills they received from their customers, they carefully smoothed them out and then printed on the back of them: "Of all the contrivances to impoverish the laboring classes of mankind, paper money is the most effective. It fertilizes the rich man's field with the poor man's sweat."

This youthful attempt to carry a message through the medium of the press was almost a foreshadowing of the part both young men would play in the future of the Church in America. At the time neither was a Catholic, but some twenty years later both were devoted and active members of the Church: Isaac as a priest in the Redemptorist Community and George as a layman engaging in Catholic Action. Both would figure largely in the development of the Catholic press in America: Isaac as editor, publicist, and promoter and George

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After literally years of research, Father Holden has just completed the definitive life of Father Hecker, "The Yankee Paul," published in September by Bruce. Father Holden is on the staff of St. Paul's in New York.

as the enthusiastic and generous benefactor of the printed word.

In the years preceding his entrance into the Church, Isaac Hecker had the opportunity of associating with press-conscious Yankees who became giants in the field of American journalism. He had scarcely passed his twenty-first birthday when he met the vigorous and powerful journalist, Orestes Brownson. Immediately attracted to each other, they became the closest of friends for the next thirty years. At Brownson's suggestion, Hecker went to Brook Farm where he was closely associated with George Ripley, later literary editor of the New York *Tribune;* he roomed with Charles Dana, the brilliant and successful editor of the New York *Sun;* he had as his closest companion George William Curtis, who later won acclaim for his gracefully written column "The Easy Chair" in Harper's *Monthly*. These publicists realized the vital importance of the press and the part it would play in America's development. Their influence deepened and widened the great appreciation that young Hecker had for the power of the written word. When he became a Catholic in 1844, he lost none of his enthusiasm for books, magazines, and newspapers but looked upon them as vehicles to convey the truth of Christ to his beloved America.

The great and all-consuming passion of Hecker's life was his love for the Church and second to that his love for America. He firmly believed that if America knew the Faith as it really was, America would become Catholic. He was on fire to tell his countrymen that the Church as they knew it was not the Church at all, but a caricature of the divine work of Christ. He wanted to cry out from the housetops that Catholicism was no enemy of freedom, but its ardent defender; it was no foe of liberty but the parent and friend of the liberty that we have through sonship with Christ; it did not trample on the rights of human personality but endowed them with the privileges of the children of God.

The Written Word

After his ordination as a Redemptorist, Father Hecker spent six missionary years travelling from Boston to New Orleans and from the Atlantic to the Mississippi, preaching the truth of Christ. Intensely absorbed in Catholic Mission work, he was nevertheless impatient to speak to his non-Catholic countrymen who never heard the words of a priest from the pulpit. Knowing that he could not reach them through the spoken word, he decided he would address them through the written word. As he said later, though "the tongue was powerful, type was more powerful. A tract or book will penetrate among a people such as ours where the voice of a priest can never penetrate." Taking up his pen, he wrote in quick succession two books that

became widely known throughout the country, *Questions of the Soul* and *Aspirations of Nature.*

To initiate a movement specifically designed to further the conversion of America, Father Hecker went to Rome in 1857 to lay his plans before the Rector Major of the Redemptorist Community. But because of a misunderstanding and a failure to appreciate the needs of the New World, he was not given a favorable hearing. Quickly he realized that his beloved America had been misunderstood in Europe and was regarded as a materialistic and irreligious nation. Finding no one willing to speak out in her defense, and believing that "our country has been long enough calumniated in Europe" he took means to correct this mistaken notion.

In Praise of America

Striking up a friendship with the editor of the *Civilta Cattolica,* he wrote and published two articles in that magazine showing the brighter side of the American character and the advantages of the American form of government. To insure as wide a circulation as possible for his views, he had one hundred reprints of the articles run off in pamphlet form and sent to the leading Catholic journals in Germany, France, Belgium, and England. As a result of his forthright and vigorous presentation, thinking men in Rome began to suspect that they might have misjudged the new country and misunderstood its enthusiastic apostle. In a short time, the Holy See decided to give this Yankee Paul the opportunity to put his views into practice and after authorizing his separation from the Redemptorist Community, encouraged him to begin a new society for the conversion of the American people.

With three companions, he established the Paulist Fathers, the first native American priests to band together for the conversion of their countrymen. The noted American historian, Dr. Peter Guilday, hailed their formation as "America's first gift to the great legacy of religious orders and Congregations of the Church."

With boundless optimism and tireless energy, Father Hecker set about this task. After he had organized the Paulist Community, he turned his attention to carrying his message to the American people. He concentrated especially on the power of the printed word for as he said: "The press is the most important weapon in modern intellectual and religious warfare." Surveying the American scene, he knew that Catholic publications had appeared in the past only to disappear after a few years. With some exceptions, they had lacked the punch that was necessary to keep them alive and they failed to attract because they were wanting in the quality and style of a first-class publication.

Conscious of these shortcom-

ings, he launched *The Catholic World* in 1865 to present Catholic thought to the American public. Though primarily religious in character, his magazine would not confine itself to religious matters alone but would include all the interests of civilization and chart the progress of science, art, and letters everywhere. His goal was to make his magazine the equal, if not the superior, of any secular magazine in the country.

When it appeared in April of 1865, his hopes were fulfilled. The New York *Times* and the New York *Herald* as well as the censorious *Nation* freely acknowledged its excellence, and William Cullen Bryant of the *Evening Post* wrote: "The Catholic World is the first high-toned and first-class literary periodical devoted to the interests of the Roman Catholic Church which has yet appeared in this country. In point of literary merit and typographical appearance it is quite equal to our best secular magazines." As issue after issue appeared, the same high literary and technical excellence continued to shine from its pages and elicit generous commendation from the secular press.

An Astute Editor

A born publicist, Father Hecker was also an astute editor. He had a nose for news, an appreciation of the burning questions of the day, and an uncanny ability to select the proper writer to answer those questions. Militantly Catholic, but not offensively so, he brought to the pages of *The Catholic World* positive and appealing presentations of Catholic truth. He carried the fight into the enemies' camp with trenchant and powerful explanations of Catholic rights in our democratic America. He discussed the ever-present problem of Church and State and came to grips with the oft-repeated charge that Catholicism in doctrines, teachings, and practices was opposed to American principles and institutions. He answered this charge in such a lucid and convincing manner that Dr. Guilday has said of him: "He contributed more in one short paragraph to the solution of this question in the United States than all his contemporaries." Alive to the importance of social issues, he spoke up in behalf of Catholic schools and the right of Catholic health and welfare organizations to their share of support from the state.

The success of *The Catholic World* did not blind Father Hecker to the fact that his magazine was only reaching a certain class of readers. Though it appealed to the thinking public, it did not catch the attention of the man who looked for a smaller and less expensive publication. To meet this demand, he hit upon the four-page tract, with its succinct and accurate presentation of Catholic truth, that could be bought cheaply and carried around easily. He

solved the problem of putting this tract into the hands of the American reading public by organizing the Catholic Publication Society to disseminate on a national scale this inexpensive literature. In this venture, he was generously aided by his brother George, an unknown and unsung benefactor of the Catholic Press in America, who in his lifetime contributed more than $200,000 to the project.

A Catholic Daily

Although *The Catholic World* and the Catholic Publication Society answered two great needs of the Church in America, Father Hecker realized that a third remained unfulfilled: there was no publication providing an immediate reply to attacks on the Church and offering a prompt presentation of true facts relating to issues often garbled and misrepresented in secular newspapers. As he wrote to Archbishop Spalding: "A monthly can hardly keep pace with the times. A subject comes up, is debated, settled and disposed of in less time in these days of newspapers than a magazine is produced." With hearty accord he used to quote the words of Fisher Amers: "A lie will travel from Maine to Georgia while the truth is putting on its boots."

Father Hecker believed the only way truth could overtake the lie was to take off its boots and flash its message over the country from the rollers of a printing press onto the pages of a daily newspaper. Convinced that the time was ripe for a national Catholic daily, he set about in 1871 the task of making it a reality. No mere visionary, but a practical, hardheaded business man, he approached the problem with vision and with good common sense. He saw clearly what was necessary. He needed the support of the American hierarchy, a capable and qualified lay editor, and financial backing. The endorsement of the Bishops proved no obstacle. Convinced of Father Hecker's ability, prudence, and tact, they approved the project and promised support as long as he remained in charge of the paper.

Spurred on by this episcopal cooperation, Father Hecker began a search for his lay editor. He had well-defined qualifications that he looked for in the man who would assume the post. He "must be a man with the freedom of a layman, yet the spirit of a priest; with the discretion that comes with age, yet the fervor of youth; a man whose heart will be in his work and who understands the wants of the times and how to deal with the latest phenomenon 'the American mind.' In short, a well-educated, live, Yankee Catholic." After patient searching, he found the man he wanted: Henry Richards, a literary convert from the Episcopal ministry.

In the midst of all this activity, Father Hecker learned that a New York daily, a member of

the Associated Press, could be bought for $300,000. There is little doubt that this was the New York *World*. Immediately he began the task of raising the money. Someone once said of Father Hecker that he had taking ways; he took either your soul or your purse. Before he could gather souls through the pages of his proposed newspaper, he needed the purse to buy the paper. Despite the fact that, only three years before, he had raised more than $50,000 to support the Catholic Publication Society, he succeeded in securing pledges totaling more than $150,000 to buy the New York *World*.

His Health Breaks

Undoubtedly he would have succeeded in gathering the balance of the money and launching his national Catholic daily if he had taken a little more care of his health. But his enthusiasm and ardor for the cause of God and country had ignored the demands of his body for proper care and rest. Driving himself relentlessly for years, he had pursued his apostolate of the press while he guided the destinies of his growing community, planned for the future, gave missions, delivered lectures, and directed souls. No physical constitution could long stand the strain of so many varied and concentrated activities and in 1872 his health broke while he was trying to realize his cherished dream of a national Catholic daily newspaper. Reduced to the status of practically a semi-invalid, he had to abandon his project and without his energizing zeal, it failed.

In one sense his noble goal was never achieved and yet in another it came close to fulfillment through the enterprising efforts of one of his most illustrious sons, Father John J. Burke. More than twenty years after Father Hecker's death, Father Burke cofounded the Catholic Press Association to integrate and pool all the efforts and resources of the Catholic press in America. Then ten years later, he organized the N.C.W.C. News Service and secured the services of Justin McGrath, the managing editor of the San Francisco *Examiner* to be its director. With its staff of experienced correspondents scattered throughout the United States, Europe, and the Far East supplying accurate information to the Catholic press, the N.C.W.C. News Service has come the closest to Father Hecker's dream of taking the boots off truth and sending it speeding to the pages of numerous Catholic weeklies in the United States.

Father Hecker's cherished community, the Paulist Fathers, have remained devoted to the heritage he bequeathed to them, the Apostolate of the Press. His *Catholic World* still flourishes and continues to command attention; his desire to reach the quick and easy reading public has found fulfillment in the

pocket-size *Information;* his hopes for the Catholic Publication Society live on in the Paulist Press distributing millions of pamphlets yearly throughout the country; his efforts to guide the American clergy in convert work have borne fruit in *Techniques for Convert Makers.*

In its issue of last February 3rd, *Time* magazine called Father Hecker's Community, the Proselytizing Paulists. Far more accurate would the writer have been had he entitled his story, the Publishing Paulists. For one hundred years, the Paulist Fathers have been writers and publishers, mindful of the words of their illustrious Founder: "The press is the most important weapon in modern intellectual and religious warfare." In the tradition and spirit of Father Hecker, the American Apostle of the Press, the Paulist Fathers will continue to use that weapon in the century that now opens up before them.

The Weak Made Strong

By permission of Gregory XIII, under the fresco of a prison, on the walls of the English College, Rome, the following sentence was inscribed: "For their Confession of the Roman See and the Catholic Faith, eleven Catholic Bishops died, after wasting away by a long imprisonment." That is, the Catholic Bishops whom Elizabeth found in their Sees on her accession, with the exception of Kitchen of Llandaff, one and all refused to take the oath of supremacy, and were deposed.

Those who had been weak before, like Tunstall and Gardiner, and had accepted Henry VIII under the title of Head of the Church, were staunch now, for they had learnt where their error had led. They were placed in private confinement or imprisoned, but on the breaking out of the plague they were subjected to the galling custody of their Protestant successors in what had been their own palaces, and there in one or other prison in the end all died.

Their end was an obloquy before men, but their sculptured effigies in desecrated cathedrals would never give God the glory of their broken croziers and empty thrones.—**Bowden's Mementoes.**

Lambeth and the 'Two Expansions'

Barganing away the truth?

RALPH THOMAS, S.A.

"WHAT a gathering! Do you think they will be terribly earnest in their conference? And do you think they will say frightfully important things that will rouse the world?"

The speaker, a young visitor at the Lambeth Palace garden party which marked the opening of the Lambeth Conference, was directing the exclamation and the questions to the correspondent of the Anglican *Church Times*.

Despite a sun which refused to shine on the important personages at the party (including an aloof T. S. Eliot and the white-veiled Orthodox Archbishop of Minsk), and a secular press which seemed interested only in Archbishop Makarios' absence, the ninth Lambeth Conference had commenced impressively. Earlier, at Canterbury Cathedral, the Anglican Archbishop, Geoffrey Fisher, seated in the stone chair of St. Augustine, had welcomed nearly 400 bishops of the Anglican Communion throughout the world and representatives from the Church of Scotland, from the Free Churches of England, and from the Lutheran and Eastern Orthodox Churches. The magnificent old cathedral of Lanfranc, Anselm, and Thomas a Becket echoed to the sound of trumpets and the voices of choristers. "It was," commented an American Bishop of the Protestant Episcopal Church afterwards, "quite out of this world."

Back in 1867, when Archbishop Longley of Canterbury inaugurated the first Lambeth Conference, he sent invitations to "Bishops in visible communion with the United Church of England and Ireland" who were to meet for the purpose of "united worship and common counsels . . . to maintain practically the unity of the faith . . ." Subsequent conferences, however, have given more and more attention to ecumenical aims, and the opening address of the Lambeth Conference of 1958 was concerned almost wholly with "these two expansions, one in the range of the Anglican Communion itself, and the other in the extent of its relations with other Communions . . ."

The range of the Anglican Communion itself is loose and diversified. Tracing from the attempts of Edwardian and Elizabethan reformers to create a single church to embrace all Englishmen, it never became

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Father Ralph wrote this essay at Westminster Cathedral, where he was in residence during June and July.

homogeneous because there were on the one hand those who thought the changes had gone too far and on the other hand those who thought the changes had not gone far enough. Subsequent struggles, such as that of Laud with the Puritans and the Anglican Bishops with the Tractarians, have not succeeded in resolving the dilemma, and today there exist side by side those who consider the Church of England to be one of the churches of the Reformation and those who would claim a sistership with the ancient churches of the East or the West.

Theological Confusion

To an outsider, the Church of England presents a picture of theological confusion. Anglo-Catholics, Modernists, and Evangelicals are all tolerated, and the typical Anglican, in the spirit of "comprehensiveness," would feel that each "party" brings some element which helps toward a "richer synthesis of religious experience." In practice, individual judgments are made on Scripture and the Creeds, but frequently these judgments are finally determined by the prevailing philosophy of the day. And though in the past fifty years the influence of the Anglo-Catholics has served to transform the appearance of Anglican churches and services by bringing back the use of chasubles, copes, mitres, and the like, nevertheless, these same years can record a very great growth in the direction of religious relativism.

Constitutionally, the Anglican Church in England is the Established Church, and it is the English Sovereign who appoints its officials. In Ireland and Wales, disestablishment has taken place; in countries once parts of the British Empire, the achievement of political independence or commonwealth status has changed the relationship with Anglicanism in England. Indeed, the situation of the Anglican Communion today is somewhat analagous to the British Commonwealth of Nations in that independent national churches are associated by ties of a common heritage and loyalty.

The second effort considered by the Lambeth Conference of 1958—the expansion of Anglicanism's relationship with other Communions — is an effort which had been contemplated as early as the third Lambeth Conference in 1888. It would be misleading to emphasize the importance of Lambeth Conferences, since they are not authoritative, and the Archbishop of Canterbury is merely a chairman or "host"; nevertheless, they serve as milestones in following the efforts of Anglicans to enter into communion with other religious groups.

The 'Lambeth Quadrilateral'

The most important declaration on the Anglican position in its approaches to the other bodies was that known as the

"Lambeth Quadrilateral," put forward in 1888 by the third Lambeth Conference. The four elements thought to form a basis for union were the following:

1) Acceptance of the Scriptures as "the ultimate rule and standard of faith."

2) "The Nicene Creed as a sufficient statement of Christian faith."

3) "The Sacraments of Baptism and the Supper of the Lord."

4) "The historic episcopate."

This last element was an ambiguous, or at least a "comprehensive" expression, involving neither the acceptance nor the repudiation of the doctrine of Apostolic succession. Later, at Lambeth in 1930, it was stated that "while we thus stand for the historic episcopate as a necessary element in any union . . . we do not require of others acceptance of those reasons, or of any particular theory or interpretation of the episcopate as a condition of union."

The third Lambeth Conference adopted a resolution extolling "the friendly communications which have passed between the Archbishop of Canterbury . . . and the Patriarchs of Constantinople and other Eastern Patriarchs and Bishops." It lamented, however, that the Eastern "use of icons, invocation of the Saints, and cultus of the Blessed Virgin" all made "more intimate relations . . . difficult."

The Conference of 1897 met soon after Pope Leo XIII's declaration on the invalidity of Anglican Orders, but Archbishop Benson of Canterbury scheduled the conference in 1897 so as to coincide with the thirteenth centenary of St. Augustine's coming to England. Thereby a dramatic demonstration of Anglican continuity was carried out which contradicted legal statute, theology, and history but which apparently satisfied contemporary Anglican sentiments of belonging to "the ancient Church of England."

The first post-war Conference in 1920 made an appeal for religious unity through a "Letter to Christian People." And by the year 1930 Lambeth was able to record some credits in its ecumenical register. Shortly before, the Orthodox Patriarch of Constantinople had provisionally recognized Anglican Orders. The Patriarch of Jerusalem did likewise in 1923, and in 1928 the Church of Cyprus gave its recognition without any provisions.

The Old Catholics

Negotiations for inter-communion with the Old Catholics of Utrecht were advanced so that by 1933 a document was signed whereby each communion "recognizes the catholicity and independence of the other." Between the Church of England and the Lutheran Church of Sweden, a mutual recognition of each other's Orders had been reached. Thus the Church of

England was in communion with the Church of Sweden, but not in communion with the Church of Norway, even though the latter two were in communion with one another. Meanwhile, the Church of Denmark, it was observed, has posed an obstacle to union by its having authorized the ordinations of women.

Because of the Anglican insistence on the fourth element of the "Quadrilateral," relations with religious groups not having officials called bishops had made little progress. Thus when precisely such a question was presented to the Lambeth Conference in 1948 in the form of the Church of South India union, a kind of crisis was expected.

The Church of South India was an experiment resulting from negotiations between four dioceses of the Anglican Church in India and members of Methodist, Presbyterian, and Congregationalist bodies in the area. The Apostles' and Nicene Creed were accepted, but with an appendage stating that the assent of members to every word and phrase of the creeds was not required. Furthermore, the "historic episcopate" was accepted, but with a rider saying that the united church is committed to no particular interpretation of its meaning.

The basis of this union is, of course, consonant with the views of many Anglicans, but the more conservative Anglo-Catholics were seriously disquieted. The bishops assembled at Lambeth in 1948 were divided in their opinions on it, with the majority in favor, and a minority reserving their judgment. Lambeth judiciously postponed a decision. However, in 1955 the Convocations of Canterbury and York officially recognized the validity of the united Church of South India's Orders, with the result that some Anglo-Catholics have been hard put in revising their views on the validity of Anglican Orders or in making new distinctions (such as the principle of "economy") to justify the union.

Further Negotiations

Meanwhile further schemes similar to that of South India—namely, a North Indian and a Ceylon plan of union—are now being negotiated. Furthermore, projects of union between the Presbyterians and the Methodists on the one hand and the Anglicans on the other have been brought before the 1958 Lambeth Conference. The present Archbishop of Canterbury has already appealed to Free Churchmen to try episcopacy in their church systems, probably hoping that a haphazard "growing together" in union would take place more easily than negotiations on a definite plan.

Part of the proposed basis of union between Anglicans and Presbyterians states that "whenever definite conflicts are disclosed between the formularies . . . such conflicting teach-

ings shall not be taught as necessary for salvation or so as to break fellowship in the united Church." The latest report on Anglican-Methodist union proposes what is described as "paralellism-within-unity."

To this general desire for unity on the part of Anglicans and other Protestants, no Catholic can be unsympathetic. The fact that they desire unity seems to suggest the realization that there is but one Church founded by Christ. Historically, it should be possible for them to perceive the fact that a breach took place in their union with the Holy See: that whereas in Western Europe before 1500 there was but one Church, after 1600 there had sprung up many groups claiming the name of Christian.

Such slogans as "Unity without Uniformity," "Co-operation without Inter-communion," and "Parallelism - within - Unity" serve only to demonstrate how little is achieved at Lambeth and at other such movements striving for unity. Matters which are of the essence of the faith are bargained away. No one speaks with an authority greater than that of individual opinion. This consequence of separation from the historical Church founded by Christ—the lack of the living authority commissioned to the Church by Christ and the lack of power to teach in His name—may one day lead them back to the one visible society enjoying unity of faith and government. This supernatural enterprise should be the goal of our prayers.

Northern Negroes

Negro converts to the Catholic Church in the United States numbered nearly ten thousand in 1953, bringing the total Negro Catholic population to 457,996. In a report by the Commission for Catholic Missions among Colored People, it is noted that the largest number of converts is to be found in northern cities because of migration to industrial centers. Bishops in the South are still working among the Negroes, but progress in their work is less apparent because many converts move north and west.

The Priest's Hail Mary

FRANCIS J. RIPLEY, C.M.S.

Fresh thoughts on an old subject

THERE is probably no prayer that a priest says as often as the Hail Mary. For that reason there is a danger that we may say it mechanically. The following thoughts may help us to appreciate it more.

Ave Maria

The words were first spoken by the Archangel from God's presence. How often our Lady must have recalled them. They are addressed now to the greatest of all creatures, God's Mother and mine. They are addressed by a priest. "Hail Mary" I say and I know that my ordination has made me another Christ, and therefore when I pray, Mary hears the voice of her Son. Over and over again, every day I ask her to turn to me, knowing that she sees in me a living likeness of her Jesus. Sacramental grace has imprinted that character upon my soul. He has called me His friend. I am no longer a mere servant. The friend of the Son is surely a special friend of the Mother. As a priest I am bound to be lonely. In a way I am vowed to loneliness because I am vowed to the service of Mary's Son. I must be in the world but not of the world. So I turn as a loving son to the most loving and the tenderest of all Mothers.

Father Ripley is vice-rector of the Catholic Mission Society in London and editor of its monthly, "The Catholic Gazette." He is also the author of several books. He made a preaching tour of the U.S. and Canada in 1947.

Gratia Plena

From the moment of her Immaculate Conception to the last of her life upon earth, untold graces were poured into Mary's soul. We know that she received more graces than all the angels and saints together. God graces His creatures according to their dignity, and what dignity could compare with hers? God gave her graces; she cooperated most closely in the work of Redemption. For the Sacrifice of Calvary she provided the Priest and the Victim, the Blood that was shed and the Altar on which it was shed. No grace is now given to man except through her prayer. She is the channel of all graces. So full of grace is she that her graces overflow into the souls of all her children.

The story of my priesthood is a story of grace, and every grace comes through Mary's intercession: graces for myself and graces for others. I baptize the little ones. I bring grace back to the souls of sinners. I

put Mary's Son on the tongue in Holy Communion. Each time, the grace of the sacrament comes through Mary's prayers. Because I am a priest I am a mediator between God and man. Mary knows that all the graces she prays for are distributed through the priests of her Son. With her, therefore, I can say truly "He that is mighty hath done great things to me." I will make every Hail Mary, therefore, a renewal of my confidence in the prayers of my Mother. I will make each a resolution to correspond faithfully with all the graces of the priesthood that come through her who is full of grace.

Dominus Tecum

All Mary's glory comes from this. The Lord is with her. Before the second person of the Blessed Trinity became man she was singled out as the object of the special love of Father, Son, and Holy Ghost. From the moment of her creation They were preparing her for this most sublime dignity. Then came the moment of consent, free consent. Quite legitimately she could have said, "Lord, I am not worthy that Thou shouldst enter into my womb." Instead she cooperated fully with grace and bowed her lovely head with the words of consent on her lips, "Behold the Handmaid of the Lord, be it done unto me according to Thy word."

How can we say what we owe to that consent of hers. When we say we owe Christ to it, we can say no more, for He is my God and my all. "The Lord is with thee"—with thee, O Mary, to be ordained a priest! From all eternity the Second Person of the Blessed Trinity was not a priest for a priest is mediator between God and man. God the Son became a priest at the moment of thy consent and dependent upon it: the Holy Spirit ordained Him at that moment in the immaculate sanctuary of thy womb. The Angels ministered at the ordination; the temple was thy unspeakable virtues: no sin, no imperfection had ever stained it.

For nine months the Lord was with thee: what precious days these were. And after the Nativity He was still present by His grace. I recall the words of St. Peter, "that we become sharers in the Divine nature." If these words are true of every soul in grace, how perfectly are they true of thee. At Mass I say the same thing again and again, *"Dominus vobiscum,"* and the people reply, *"Et cum spiritu tuo."* As a priest the Lord must be with me, otherwise I cannot bring Him to souls. He must be in my own soul first.

Benedicta Tu in Mulieribus

"Blessed amongst women"—not only the women who have lived and will live but all the possible women whom God

might have created but never did create. Mary is chosen to be His Mother, the mother of all men too; the channel of every grace; the coredemptrix of the world; chosen to be sinless; chosen to be taken body and soul into Heaven. As I say this phrase my heart should be filled with joy at all these honors conferred on my mother. Any son should rejoice to see his mother honored but if that honor is the greatest that can be conferred on any creature, the joy of the children should know no bounds. If I am a true child of Mary I will see all women with pure eyes in her. I will see them as shrines of immortal life; the temples of the future. I will help them and respect them.

As a priest I should be *Blessed amongst men.* I was taken from amongst men by my ordination. I was made holy unto God. I was anointed. As Mary held Christ in her arms at Bethlehem, so I hold Him in my hands at every Mass I say. I have every reason to be blessed, not only for my priesthood but for my life as well. My holiness should correspond to the dignity God has given me. If I have fallen, I am sorry. If not, I attribute it to grace that has come through my Mother. In either case I need that grace now. I need it maybe to repent, or I need it to keep from sin. May I always be what I am called to be, *Blessed amongst men.*

Benedictus Fructus Ventris Tui, Jesus

That is why we are so grateful to Mary. She has given us more than any creature could give us. She has given us Infinite Goodness Himself. Surely she is the cause of our joy. Her greatest desire is that Jesus should live in souls. She wants to go on giving Him to men. Souls are hidden within her until she brings them forth to eternal life. Her privilege is to form spiritually all the members of the Mystical Body, as once she formed physically the Head. She does that at least by her prayers.

As a priest I too am, as it were, a parent of souls. I beget them to eternal life in baptism; I restore the life of grace in penance; I nourish it in Holy Communion; I strengthen it in confirmation. At many moments of my priestly life I am passing on to others the graces that Mary has obtained for them. But at every moment I depend upon her, for at every moment I need grace. Sanctifying grace is life: Mary is the channel of grace; therefore, she is the channel of life. All those under my care are really her spiritual children. How I should love her then. How I should make use of her prayers. How I should commend every soul to her. If I am really devoted to her my work as a priest will be hailed by God as blessed.

Sancta Maria

What thoughts for meditation are here. Holy Mary; Holy —in proportion to her sublime dignity. It has been well said that God could have created a nobler universe, vaster heavens, and more brilliant stars. He could have given Mary a nature more perfect and a sanctity more sublime, but even He could not raise her to a more glorious state or grace her with a higher dignity than that of being His Mother. As St. Thomas said: "The state of the Motherhood of God is the supreme state that can be given to a simple creature." So I say:

Sancta Maria, Mater Dei

Mary's holiness must always be my model; her dignity the source of my confidence. I want to be holy. I want to make souls holy. I must meditate often on her holiness and look up to her always as an example. More — I must try to live in union with her, going through life in her spirit. As for confidence — how can there be any limit to mine when my mother is God's Mother? She will listen to my prayers and God will regard hers as a command. All that Our Lord merited for me is at Mary's disposal. Her power with God is without limit and the only limit to her love for me is the fact that she is human. She loves me as much as any human being can love. She is my life because she gave me Him Who is life itself. She is my sweetness because she gave me Him Who makes all things sweet. She is my hope because she gave me the Hope of the world.

Ora Pro Nobis

How often has this simple prayer gone up to heaven during the last twenty centuries! How often has it gone up from my little church? How often from my lips? But how often from my heart? Every time I say it seriously it finds an echo in Mary's heart. At the foot of the Cross she gave everything for men. There a birth took place; children of grace were born to the Mother of Sorrows. She offered herself as she offered her Son, and with Him and herself, she offered all souls entrusted to her. Is it any wonder that she is hailed as *"Omnipotentia supplex."* Is it any wonder that the saints have prayed: "Never has it been known that anyone had recourse to thy intercession and was left unaided." In our Divine Office we sing: *Cunctas haereses sola interemisti in universo mundo.*

What a consolation Mary's prayers should be to the heart of a priest. We feel frustrated, thwarted, depressed, but we remember that Mary wants all the good we want. If it is the will of her Son, she wants it more than we do and she is praying for it all. All grace is a result of Mary's prayer. The

easiest way to a life of purely natural activity and possibly eventual fall from grace is to forget the sacramental grace of ordination. So we ask Mary to pray for us.

Peccatoribus

Yes, I can always call myself a sinner. Where or what would I be without the graces that have come to me through Mary. That is my title to the compassionate love of my Mother. There may have been times when my shame overwhelmed me. I may have fallen deep and low, but Mary is always the refuge of sinners. "Pray for us sinners" I say so often. Do I think especially of the sinners of my flock? How Mary wants them all to return to grace, for she can never forget her Son's sufferings for them. She can never forget the sevenfold sword of sorrow that was twisted in her Immaculate Heart at Calvary. She prays always, especially for sinners and that men may not sin.

Nunc

Now is always the acceptable time. Now is always the moment for merit. I must not be dreaming of the future. I need Mary's prayers at every moment, for at every moment I need grace. I should form the habit of turning often to my Mother especially in moments of spiritual difficulty and temptation, of depression and anxiety. I should turn to her before all the main tasks of my priestly day. I should ask her to help me at my meditation, to be with me at Mass, to escort me as I visit my people, to guide me at my desk, to inspire me at my talks, to comfort me in the confessional. I need her grace now. I need it to know my shortcomings; I need it to persevere; I need it to live as I was once made to live. I must give myself to her now and for always.

Et in Hora Mortis Nostrae

That is the hour of greatest need. At that moment eternity will begin for me. Then I shall meet Mary's Son. What a consolation it will be in my last moments to know that I have always tried to be her loving child; I have always been a worthy "Other Christ" in her sight. Often have I strayed — I have always returned. My friends will twine my rosary beads around my fingers. Please God that will be the symbol of my lifelong devotion to her, not of a devotion that has consisted merely in saying prayers, but of a devotion that has been proportionate to Mary's God-given place as the channel of all graces, my Mother. May I look back on a life that has been spent in union with her; a life at every moment of which I could truly have said, "O Mary, my Mother, I am all thine; all that I have is thine. Guard and defend me as thine own property and possession. Amen."

How to Get Money Fast

Give 10% to the Lord

DUANE THEOBALD

THE question of tithing has intrigued us all the years of our priesthood. Having been engaged in convert work through the years, we have been frequently confronted with the question by non-Catholics about to be baptized, "Why don't Catholics tithe?" These people were Bible Christians, and consequently, our ignoring some forty-six different references to tithing in the Old and New Testaments was to them a good question. Frankly, it was to us, too! The final impetus that started our own personal tithing some five years ago was provided by another convert who said, "We Catholics are making a mistake. We should tithe. The only time I had trouble balancing my budget was the year I joined the Catholic Church and quit tithing. I went back to tithing." She added that God has promised to shower blessings, material as well as spiritual, on those who give one-tenth of their earnings to God. He even said, "Try me and see." She was referring to the book of Malachias (iii, 8-10) in which God says, "Bring all the tithes into the storehouse that there may be meat in our house and *try me in this,* saith the Lord, if I open not to you the floodgates of Heaven and pour you out a blessing even to abundance."

Our position as Auxiliary Chaplain at a nearby Air Base makes it possible for us to number among our good friends not a few Protestant ministers. We have discussed the subject of tithing with them on countless occasions. One minister, in fact, showed me some twelve pamphlets on tithing that his denomination puts out for its members. It seemed almost incredible to us that we, members of the True Church founded by Jesus Christ, did not have even one pamphlet on the subject. Not only that, it was difficult to find the word so much as mentioned in Catholic periodicals. Even the usually reliable Catholic Encyclopedia doesn't have much on the subject of tithing.

Two or three years ago we had occasion to tour the new Mormon Temple in Los Angeles prior to its "dedication." No one seemed anxious to discuss the cost of that building, but estimates run all the way from thirteen to sixteen million dollars. The new Beverly Hills Hotel, which we visited later, was a poor second as regards draperies, rugs, furnishings, etc. That trip proved to

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Father Theobald has tested tithing in his own parish of the Divine Redeemer, in Colorado Springs.

be the proverbial final straw as far as we were concerned. It seemed to us diabolical to see that these various denominations founded by men should be able to inspire their members with such zeal that tithing was for them standard operational procedure, while we, members of the Mystical Body of Christ, did nothing about asking our people to show their love for God and His House by giving one-tenth of their earnings to Him.

Knowing the reluctance of most priests to discuss even the subject of money in general, let alone tithing, we decided to try to get a pamphlet published on the subject. For a secular priest to get something published amounts almost to what *The New Yorker* calls the "neatest trick of the week," but Our Sunday Visitor Press was kind enough to take the chance. (Editor's Note — "Yes, I Tithe . . . It's Graceful Giving," Our Sunday Visitor Press, Huntington, Indiana.) It is our hope that pastors will give copies of this pamphlet to their parishioners when they hand out their financial statements or, better still, by direct mail.

Incidentally, we never would have had the nerve to try this, had not a minimum fifteen families in our parish already begun the practice of tithing. We had a Drive for Funds three years ago put on by Thomas Finn and Company. They stress the idea of a "Fair Share." The last Sunday of the Drive we discarded the usual notes given us by the Campaign Committee and decided to preach a sermon on tithing. We wanted to give our campaign a spiritual motif, so we told our people that no matter what was suggested on their pledge card, it was not their "Fair Share." Almost 6,000 years ago God Himself had "Fair-Shared" every one of His children. In fact, in the Old and New Testaments God mentions our "Fair Share" some forty-six times. Our "Fair Share" is the tithe.

Phenomenal Results

The results from even that one sermon were phenomenal. An Air Force Chaplain got up on the altar after the sermon to say that in his fifteen years as a priest he had never heard this subject mentioned in the pulpit, and he gave a "seconding speech" right then and there. This he did at the two Masses he said that morning. We had three families that day with a minimum six children each pledge $2,000 per family to the Campaign. One man, obviously taken with the idea, went home to discuss tithing with his wife. They honestly didn't think they could afford ten per cent to God so they decided to start out giving five per cent. This they did, and nobody starved to death—as a matter of fact, they found that five per cent posed no problem whatsoever so they went all

the way — they began to tithe. This man sells investments, and he has become an absolute apostle for tithing. He tells all investors that "if they really want the investment to be successful, they will have to start taking care of God first. They must begin to tithe."

Stressing the idea of starting with five per cent to God and Church to those who are fearful of tithing is, incidentally, a wonderful idea. A priest friend of mine in Denver raised his Sunday collection $700 the very Sunday he spoke on tithing and starting with five per cent. Another family in our parish started with five per cent and is raising its portion to God one per cent a year until the tithe is eventually reached. The actual publication of the pamphlet has caused another influx of tithers as there were not a few who thought the idea was just a personal whim of ours. When they saw that a Catholic publisher printed the pamphlet, they were converted.

In the New Testament

There are some who might object that tithing isn't mentioned in the New Testament. But it is. St. Paul in his letter to the Hebrews mentions it four times. Our Divine Lord Himself points it out as a duty in both St. Matthew and St. Luke when he says: "Woe to you Pharisees because you pay tithes on mint, rue, and every herb and disregard justice and the love of God; but these things you *ought to have done,* while not leaving the others undone." He further tells us that "unless our justice exceeds that of the Scribes and the Pharisees we shall not enter the Kingdom of Heaven." According to the Catholic Encyclopedia, Pope Gregory the Great and the Council of Trent enjoined payment of tithes. As late as 1868 the Council of Quebec decreed that payment of the tithe is binding in conscience on the faithful. The Church Fathers, Origen, Augustine, and Ambrose, not only favored tithing as a Christian obligation and a prerequisite for Christian perfection, but also implied that more than the tithe was expected of the Christians under the new law of Grace.

Our thesis, however, is not to defend the tithe as being mandatory. Rather we prefer to stress tithing to our good people as a proof of their love for God. We priests are always amazed to see to what lengths our parishioners will go when challenged to make sacrifices. Thank God so few of our Catholic lay people do just what is solely a matter of obligation! The Church has no law whatsoever about daily Mass, yet look at the thousands who attend Mass daily. Catholics are obliged to go to confession just once a year, yet how many persons fulfill just that

obligation? Good Catholics do things in proportion to their love for Almighty God, and certainly tithing is the true test of love for Almighty God. This is particularly true in the age in which we live — permeated as it is with materialism and craving for luxuries as well as necessities. Since true love pours itself out in sacrifice, what better way to show God our love for Him than by giving Him His due? As Christ said, "Where thy treasure is, there thy heart is also."

A Need Supplied

Our pamphlet contains some five pages of names and anecdotes about people who do tithe (unfortunately, they are all non-Catholic) and what it has done to their lives. To our mind, it is time we began reading about what members of the Mystical Body of Christ are doing along these lines. Then Catholic pastors won't have to be handing out reprints of a *Reader's Digest* article regaling their parishioners with accounts of what the Presbyterians, Southern Baptist, Seventh Day Adventists, etc. are doing. The example of Catholic tithers would certainly be more effective in converting other Catholics into ten per centers.

The primary reason we are so grateful for the opportunity to write this article is to narrate the spiritual blessings accruing to those who tithe. These we could not have known two and a half years ago when we first began to promote tithing in our parish. During that time in which tithing has been practiced by some couples in our parish, it is obvious that the workings of Grace have brought some of these individual souls to higher states of spiritual advancement. Love of God dilates the soul, and this manifestation of that love has been responsible for these souls becoming more and more dedicated in their quest for perfection. Many of these efforts stemmed almost directly from the inception of tithing efforts. Grace has been abundant for those couples making serious efforts at self-denial. We know we can do nothing without Grace and, even from exterior observation, it is becoming increasingly apparent that Grace is generously proffered by the Father.

Reinstatment of tithing in the Universal Church will be paralleled in Christ-likeness in the lives of those aspiring and tithing. Since it is a spiritual kingdom we are to populate, we shepherds of the flock must make use of every opportunity to see that the flock is healthy and well-nourished. The desire for the Eucharist has also been apparent in those couples who made the initial effort of opening their pocketbooks. They are building a bank account in Heaven by becoming daily communicants. This has en-

abled them to draw heavily on Grace to meet the trials, the situations, the crosses God sends them to fit them for inhabiting the kingdom — and crosses, to quote St. Therese, are the Graces of Heaven. Paraphrasing St. Paul, "Trials beget endurance; endurance begets patience; and patience brings the reward of life everlasting."

Objections?

We have neither the time nor the space here to refute the usual objections against tithing as we do in the pamphlet. To those who become "harbingers of doom" every time the subject of tithing is mentioned may we say that it is a strange mentality we Catholics have today. We are afraid to tip just a mere ten per cent, yet we are horrified at the thought of giving God, who gave us everything, the ten per cent that is due Him. Many people say that they cannot afford to tithe, but certainly one dollar per week, four dollars per month represents about one-fiftieth of the average man's income in any parish. Considered in terms of tithing, it is a shameful offering to the Lord. Would a true Christian think of robbing God? Yet in denying His just due, he is doing just that. Malachias (iii, 8) says: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings!"

Incidentally, tithing will work. Children can be trained to give 10 per cent of their allowance to God. The converts are already fully versed in this from their Protestant days and with encouragement will do it automatically. What a boon it would prove to the Church! We could eliminate things like bazaars, bingoes, chance tickets, etc. Catholics really should be above this sort of thing. With the increased collections, much needed schools and churches would be built. With the money worries eliminated for the priest, not only would we eliminate "talks on money," but we would not be bothering our Protestant neighbors with chance tickets. Instead, we would be able to sell them our religion. As one lady put it: "When a Protestant or a Mormon comes to the door, he is not selling tickets. The tithe he gave earlier precludes this." Even tuition-free schools would become a reality.

The only objections we have heard are from families who do not tithe, not from those who do. "Ask the family that tithes," is the answer to every argument. Many of our people are perilously close to tithing right now — perhaps without realizing it. For example, the tithe would include the regular Church offerings, school tuition, money given to special collections taken periodically through the year for the missions, the Holy Father, etc.

Lapsing Converts (II)

ANTHONY F. BULLEN, C.M.S. **How to hold them fast**

IT is a truism to say that no two people are exactly alike. Because this is equally true of converts, it is obvious that it is of little use giving always the same course of instructions without regard to the differences of background, ability, education and background of each catechumen. Adaptation and therefore careful preparation is necessary before each lesson. The ideal religious teacher in school carefully prepares the lesson in Christian Doctrine, has aids at hand, keeps note books, etc. On what ground can we exempt ourselves from doing the same for our converts? A haphazard, off-the-cuff instruction is sure to be less effective than one that is given after thoughtful preparation.

Even though no two prospective converts are the same, one finds, nevertheless, that all (except the ideal ones) will usually fall into one or other of a small number of categories. There is the catechumen who is *unenthusiastic* and *uninterested.* Fortunately he is rather rare, but his attitude of know-it-all complacency can be very irritating. It requires an immense depth of patience to endure the condescending way in which he attends the instructions, sometimes giving the impression that he is doing us a favor by coming at all.

And yet, to look no further than the professional plane, he is in much the same position as the client with a very weak case, who, equally unwillingly, is made to approach a lawyer for legal aid; even though his case may be weak, the attorney still undertakes to do his best for the client once he has accepted him. Beyond this professional ethic of serving our convert-client as well as we possibly can, we have in addition as a spiritual incentive the knowledge that Christ loved this man enough to die for him. In any case, we are nearly always given the great reward of seeing his complacency gradually yield to enthusiastic conviction.

No Difficulties

Then there is the *silent* convert who sits passive and mute, week after week, giving no indication of his real feelings and thoughts. He sets no questions and appears to have no difficulties. He invariably answers affirmatively whenever we ask him if he has understood matters over which St. Thomas spent sleepless nights.

Here it is advisable to give periodical oral tests. They serve

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Father Bullen writes from London.

a dual purpose: they force him to express himself positively, thus making him give something actively to the instruction; at the same time, they provide an opportunity for the priest to discover just how much, or how little, he has assimilated. The results can sometimes be astonishing.

Some priests have adopted with considerable success a series of tests, previously duplicated, by which a number of statements, based on the section just finished, are given to the convert. Some of the statements are correct, and some incorrect. He is asked to take this questionnaire with him as "homework" and to bring it back with him next time with "False" or "True" appended to each statement. It is a useful system (once the labor of preparing it is complete), in that it provides an opportunity for revision, and makes a cohering bridge between one instruction and the next.

The course for the *short-of-time* convert would best not be regarded as the time between the inception of instructions and his wedding day. It would be wiser if it were made clear to him that during his first two months of married life he is to return for further instructions. If it is doubtful whether he will have the enthusiasm and conviction to return, then what point is there in hastening things if this is likely to lead to the making of a "half-baked" convert? It is surely better to hope he may return for further instructions and apply for a mixed-marriage dispensation, than risk a first confession and Communion made with deficient Faith.

With regard to the *timid* convert, it is not usually doctrine which scares him, but practice. In his case the importance of drill for confession and Communion cannot be exaggerated, and drill explained and practiced to the last detail, including not only such obvious aids as a look round the confessional box and a tour of the church, but also details of practice particular to the parish.

It is also advisable to persuade him to make his first confession to another priest rather than the instructing priest. (This surely applies to all converts; it is useless asking them if they would prefer to go to another priest; politeness will in many cases *say* they would like to confess to the instructor, whereas in fact they are often appalled at the idea; great spiritual damage can result.) The timid convert needs to be assured and reassured that it will not matter if he forgets his confessional routine, that the confessor will help him even if he forgets everything.

All converts benefit enormously by the literature we are able to give them during the course. Obviously care must be taken to accommodate it to the

level of their intelligence and education. They should be encouraged to subscribe right away to the Catholic Press.

After-Care

And now for some suggestions regarding post-graduate care of the convert — for it is obvious that many a convert who has lapsed would have been prevented from doing so if he had been attended to more carefully after his reception. The priest would do well to keep the addresses of his converts, and for a year or two after their reception visit them frequently. This practice is, in any case, after the fashion of the Apostles, who revisited their converts and wrote letters to them. They are young plants growing in an unfavorable environment, and so are in need of constant attention.

This work can be made lighter if we are able to pick wisely the two witnesses of the reception. They should be told of the extent of their new duty; that it is not confined to the simple witnessing of a ceremony, but that we rely on them to look after the convert in his first fumbling months as a Catholic. The correct choice of these two people (if it rests with us) can make all the difference between a fervent convert and one that is half-hearted.

An ideal opportunity for gathering converts together is the time of Confirmation. At this time they should be given much more than a bare preparation for the sacrament. They particularly need revisionary talks on the Mass, on confession and Communion. They should be encouraged to ask questions on points of doctrine and practice which they may have found confusing. They should be induced to join and introduced into one of the parish sodalities, for, apart from their spouse and sponsors, they are probably friendly with no other members of the parish.

All these suggestions and details certainly eat away one's time, but they do, without doubt, fulfill Bishop Fulton Sheen's recipe for a priest's treatment of such people: "There are three rules of dealing with those who come to us: 1. Kindness. 2. Kindness. 3. Kindness." And while the presbytery waiting-room may lack the glamor of the foreign missions, it is in fact a missionary and essentially a priestly work that we are doing when we instruct converts: preaching the Gospel to those who hitherto have bothered little about God.

The Liturgy and Rubrics

Questions and replies **WALTER J. SCHMITZ, S.S., S.T.D.**

IS it permissible to use unbleached candles for the Procession of the Blessed Sacrament on Good Friday, from the Repository to the main altar? These candles are placed on the altar later. We wonder about the propriety of unbleached candles for the procession with the Blessed Sacrament . . .

The various directives for Holy Thursday tell us to use the unbleached candles which are ultimately placed on the main or high altar for the Eucharistic or Liturgical Service.

Ground-Breaking Ceremony

We shall shortly arrange the ground-breaking ceremony for a new school. I have seen various ceremonies but am at a loss to find anything in the books at my disposal. Where might I find such directions?

The *Collectio Rituum* under the caption "Benedictio Inchoatione Aedificii Danda" gives a short blessing for the ground-breaking of a new building. Others using the Ritual simply use the blessing "ad omnia" for this ceremony.

Blessed Sacrament Processions

We recently purchased an umbrellino for the Holy Thursday procession. We also have an old and very difficult canopy that has been used for the various Eucharistic processions. May we likewise use the new umbrellino for these processions?

We see no difficulty in using the umbrellino for the Eucharistic procession held at other times during the year. Some authors recommend it in place of the canopy, which is difficult to handle and especially so in small churches with narrow aisles.

Rogation Days

We are to have our Forty Hours' Devotion during the Rogation Days and we would like to know if we are to commemorate them at the Masses.

The Rogation Days are the Lesser or Minor Litanies and would not be commemorated at the sung Masses during the Forty Hours' Devotion. This distinction is made between the greater and minor litanies because the former are of Roman and primitive origin while the latter arose in France many years later.

Exposition Ceremony

At our parish we have a throne for the Blessed Sacrament behind the altar with a marble steps leading up to it, both the epistle and gospel sides. Would you kindly give the proper rubrics in exposing

the Blessed Sacrament, the proper genuflections before exposition, benediction, and reposition. When we carry the Blessed Sacrament to the throne should we approach it from the gospel or epistle side? The same for replacing it on the altar prior to the blessing.

After the tabernacle has been opened, genuflect, remove the Blessed Sacrament, close the tabernacle door, and then place the Sacred Particle in the monstrance. Genuflect and carry the monstrance to the throne, approaching from the epistle side, since it is the more correct procedure to turn to the right. Return to the center of the altar after placing the monstrance on the throne, genuflect, and go to the foot of the altar. After singing the oration, kneel, receive the humeral veil, ascend the steps, genuflect, and proceed to the throne to get the monstrance. Return to the altar and turn to impart the blessing. The regular ceremonies follow thereafter.

How Dispose Of Water Remaining In Cruet?

Kindly direct us what to do with the water that is left in the cruet after Mass. Should it be placed in the sacrarium or in the ordinary drain?

Father O'Callaghan states that "waste baptismal water and holy water not required or unfit for use should be put into the sacrarium." We are not aware of any degree or authoritative statement requiring that water left in the cruet used at Mass must be poured into the sacrarium. None of the rubrics or directives for the priest at Mass or for the altar boy mention that the water remaining in the cruet should be poured into the sacrarium.

Proper Colors

We are anticipating the visit of our Ordinary. What is the proper color for the drapes of the throne? Also what is the proper color for the sanctuary carpeting?

We read in *Church Building and Furnishing* by Father O'Connell that "for a pontifical function the throne is covered with a silk cover of the color of the vestments . . . For a Requiem function, a non-silk fabric, violet in color, is used . . . Outside the time of pontifical functions, the throne is draped in red for a cardinal, green for a bishop; for the penitential days or at Requiem functions, violet for both prelates."

The same author directs that green is the correct color for the sanctuary carpet. For festal occasions any fine carpet may be used and of any color, or of mixed colors. Some authors recommend very highly an oriental rug.

Palm Sunday Difference

Some books direct that the faithful are not to hold the palm during the chanting or

reading of the Passion on Palm Sunday. In the March 30th issue of Our Sunday Visitor *we read that the palms "are given to the people who should hold them during the reading of the Passion of Our Lord." Please enlighten on this question. Just what should the faithful do?*

The rubricians and commentaries specifically state that the faithful do not hold the palms during the Mass or during the chanting or reading of the Passion.

AUXILIARY CHAPEL PROBLEMS

As a chaplain in the Army I have some problems concerning my chapel and the reservation of the Blessed Sacrament. Please clear up some of my difficulties. In the small chapel, used for the reservation of the Blessed Sacrament, there is a very light-weight wooden altar that can be easily removed. The doors to this chapel are always locked at night but the main body of the chapel is always open. The doors to the Blessed Sacrament chapel are very solid and secured with good locks. Must the tabernacle be screwed or fastened to the altar-table? In a repository such as this chapel, may I leave the altar completely unadorned as it is now, or should I furnish it with the usual furnishings—altar cloths, etc.? Should there be an altar stone?

The obligation resting upon one in charge of a church or chapel where the Blessed Sacrament is present is a very serious one. The altar must be secure and the tabernacle safely attached so that no one can remove it without great difficulty. The altar where the Blessed Sacrament is kept should be adorned properly with all that the law requires, altar stone, candles, and altar cloths. We are reminded of the regulations concerning the reservation of the Blessed Sacrament:

a) some person must be present to be responsible for the Blessed Sacrament;

b) a priest shall celebrate Mass regularly in the sacred place at least once a week;

c) the Most Holy Eucharist must be reserved in an immovable tabernacle, solidly enclosed on all sides;

d) the tabernacle must be so carefully guarded that all danger of sacrilegious profanation is removed;

e) the key of the tabernacle must be most diligently guarded by the priest;

f) insofar as necessity demands, all the entrances to the church shall be protected by sturdy doors, fitted with strong bolts and bars which can be opened from within the church by keys; the windows shall be protected by gratings. The duty of closing the church and the keys shall be entrusted to a person above all suspicion.

The Code of Canon Law

VERY REV. PAUL R. COYLE, J.C.D. **Questions answered**

I AM a hospital chaplain. Oftentimes I find it necessary to baptize both infants and adults in danger of death. Is it sufficient for me to record the conferring of the baptism in our hospital record book?

If the sacrament is not conferred by the proper pastor, and he is not present when it is administered, the minister of the sacrament must bring this fact to the attention of the proper pastor as soon as possible. A private response of the Sacred Congregation of the Council directs that in this case the registration of the baptism should be made in the parish of its actual administration, and that the local pastor should also notify the pastor of the parish where the person baptized or his parents retain a domicile. Neither by force of the canon nor in consequence of the above response would the domiciliary pastor be obliged to enter this baptism in his own register. It has been suggested, however, that he keep some record of the baptism, by noting it either in the *liber de statu animarum*, or in his own baptismal record, or in a special book maintained for this purpose.

This point has been treated by the Congregation of the Sacraments in its instruction on the investigation to be made by the pastor before assisting at marriage. This instruction recommends that the Ordinary take the necessary steps to see that a baptism conferred possibly outside the parish of origin shall be properly registered in both the register of the church where the baptism was performed and also in the register of the place of origin. Wherefore, the pastor or rector of the church where the baptism is conferred shall as soon as possible transmit to the rector of the parish of origin a written report covering faithfully each and every element that is required by law (Can. 777) for the completion of the record of baptism. If this provision is observed, then the record of baptism will be more readily accessible by reason of its being kept in two different registers. This apparently is the reason for the ruling of the Congregation on this point.

A lay person baptizing privately in case of necessity would be bound by Can. 778 to notify the domiciliary pastor of the person baptized. Basing his opinion on the above mentioned response of the Congregation of the Council, Waldron states that it would be sufficient to notify the local pastor, who could then bring this fact to the attention of the domiciliary pastor. This would seem to be a safe procedure, since the response would dictate, in these circumstances, that the baptism be recorded in the register of the

parish of actual administration. In view of the Instruction of the Congregation of the Sacraments referred to previously the local pastor should then send a report of the baptism to the pastor of the parish of origin of the person baptized. (Sullivan, Proof of Reception of Sacraments, p. 54).

What is meant by the term Infames infamia iuris *and* actus legitimi *as used by the Code of Canon Law in connection with those who are qualified to be sponsors at Baptism?*

By infamy is meant the privation or diminution of one's good name or reputation resulting from a fault that is serious, and attended in many cases with public contempt. A person may become canonically infamous in two ways: by a disposition of the ecclesiastical law which pronounces him such on account of some crime; this is infamy of law *(infamia iuris)*. Or he may become infamous by his own evil deeds which cause the loss of his good name among upright and serious minded men, even though the evil deeds are not expressly mentioned by the law, or no sentence of infamy has been declared against the transgressor. This is known as infamy of fact *(infamia facti.)* Whether and when infamy of fact is incurred, is for the Ordinary to decide.

Infamy of law ceases only by a dispensation granted by the Holy See. Infamy of fact ceases when, in the prudent estimation of the Ordinary, the reputation of the deliquent has been sufficiently reestablished among upright and serious minded people. This depends upon particular circumstances, the good behavior of the delinquent, and a general conduct indicative of enduring amendment, concerning all of which the Ordinary shall decide.

Infamy of law is incurred by:

1. Catholics who formally enroll their names in a non-Catholic sect, or who publicly adhere to such (Can. 2314, § § 1, 2 and 3).

2. Those who desecrate the Sacred Species, or for an evil purpose carry them away, or keep them (Can. 2320).

3. Whoever desecrates the corpses or graves of the dead to commit theft, or for some other evil motive (Can. 2328).

4. Persons laying violent hands on the person of the Pope, of Cardinals or Papal Legates (Can. 2343, § 1, n. 2 and § 2, n. 2).

5. Those who engage in a duel, and their seconds (Can. 2351, § 2).

6. Whoever, bound by the matrimonial bond, attempts another marriage, even though it be only a civil marriage (Can. 2356).

7. Laymen who have been lawfully convicted of crimes against the sixth commandment committed with minors of either sex who have not yet reached the sixteenth year of age; and also those who have been law-

fully condemned for fornication, sodomy, incest, or panderage (Can. 2357, § 1).

By legitimate or legal ecclesiastical acts are understood: the office of administrator of ecclesiastical property, the functions of those persons in the ecclesiastical court acting in the capacity of judge, auditor, relator, defender of the bond of marriage or ordination, fiscal promoter and promoter of faith, notary, chancellor, cursor, apparitor, lawyer or procurator in ecclesiastical causes, the office of sponsor for the sacraments of Baptism and Confirmation, voting in ecclesiastical elections, and the exercising of the right of patronage.

Those who have incurred infamy of law, are disqualified for the valid exercise of legitimate ecclesiastical acts (Can. 2294, § 1); those who have incurred infamy of fact are forbidden the licit exercise of these legitimate ecclesiastical acts (Can. 2294, 2). Others prohibited the lawful or licit exercise of legitimate ecclesiastical acts are those who have rendered themselves suspected of heresy (Can. 2315); those who have attempted suicide (Can. 2350, § 2) and those guilty of the public crimes of adultery and public concubinage, or those who have been lawfully condemned for other serious offenses against the sixth commandment until they shall have manifested sincere repentence and amendment.

Those disqualified for the valid exercise of legitimate ecclesiastical acts, besides those who are infamous by infamy of law, are:

1. Those against whom a sentence of excommunication has been pronounced (Can. 2263).

2. Anyone who, by violence or deceit, abducts a woman against her will, either with the intention of marrying her, or for the purpose of sensual gratification; or who abducts a girl not yet of age, even though she is willing, without the knowledge or against the consent of her parents or guardians (Can. 2353).

3. Layman who have been lawfully condemned for homicide, the abduction of persons of either sex under the age of puberty, selling a man into servitude, or for some evil purpose; usury, as understood and condemned by modern legislation; plunder or violent theft; grand larceny, whether qualified or unqualified; incendiarism or malicious destruction of property of considerably great value; serious mutilation or wounding, or assault (Can. 2354, § 1).

4. Religious of perpetual vows, whether solemn or simple, who unlawfully leave the religious house with the intention of not returning; or who, having lawfully left the house, do not return to it, with the intention of withdrawing from religious obedience (Can. 2385).

(Kearney, "Sponsors at Baptism," p. 90)

BOOK REVIEWS

Fathering Forth

by John H. McGohey, S.F.M.

Bruce, Milwaukee, 1958, pp. 188, $3.50

THERE was a time, not too long ago, when book titles were meant to tell a reader something of the nature of the text he would find between the covers. Nowadays, the effort seems to be to make them as cryptic as possible, as if to inveigle a reader into reading in order to find out the nature of what he holds in his hands. This is a prime case of just that. The title, as a quotation on the title-page suggests, is from Gerald Hopkins, and in one of his less comprehensible moods at that; and it is a rare person who can read the name of this volume and know that it means a volume dealing with the priesthood in the contemporary age, with its dangers and opportunities, with special emphasis on the drastic shortcomings of today's seminary training.

The main thesis of the book appears to be that the priesthood in modern conditions demands so much heroism of any and all priests that sweeping change in the method of seminary training is demanded so as to make some approach toward training candidates to face and withstand the dangers they must encounter when pitchforked into modern society to do it some good by way of teaching and leadership.

There is no denying that the priesthood, in this generation or any other, makes great demands on human nature and requires much of mere flesh and blood; but after all, it is not every priest who is asked to give his head for the Faith; and it really does seem excessive to label the chapter on clerical celibacy and chastity with the blunt statement that "chastity is martyrdom." One is forced to wonder how many priests do really find it so difficult as that would suggest; do not most men take it all in stride, relying on divine grace to bolster up what is admittedly weak flesh and blood, and go on for a lifetime, struggling at times, no doubt, but hardly suffering so much that they would even have the idea of a martyred life enter their minds?

The author has a vital point, however, in many of his strictures on seminary training; but destructive criticism is facile, as it always is; and constructive suggestions here are few. It is all very well to maintain that the seminary should train a man for the dangers he is to face; but just how is that to be done better than it is being done?

It is a pity, too, that the author tends to vitiate the force of much of what he has to say on the positive side about the opportunities of grace a man finds in the priestly vocation toward his own sanctification. He does that by the harsh way he states his case at times. For example, it is all very well to say that a certain brand of clerical delinquent is asinine; but it lends nothing to the statement to call him a jackass, as the author does a couple of times. It may mean the same thing, and per-

haps it is even justified in truth; but it sounds bad!

The dust-jacket states that the book is a candid appraisal of the priesthood, its ideals, its problems, its opportunities. That is all very true, and "candid" is one adjective that does not fit the bill; but one reader at least inclines to believe that the exaggerated note evident throughout much of the appraisal will tend to repel rather than attract readers. And that is a deplorable thing, because the author does have much to say that is well worth saying and reading. — F. J. Mueller, Blairsville, Pa.

Autobiography of St. Therese of Lisieux

tr. by Msgr. Ronald Knox

Kenedy, New York, 1958, pp. 120, $4.50

AT last we have an English edition of the full version of St. Therese's autobiography. This is drawn from the facsimile of her handwriting as restored by competent scholars in French. The translation is the last work of Monsignor Ronald Knox, the great translator of the full Bible. The controversy around Therese's literary legacies has been fully explored in this magazine in the recent past and need not detain us now. The new version makes fascinating reading. It had been shortened by a third in the first public version. But it is remarkable that Mother Agnes (Therese's sister Pauline), while making such a substantial cut, nevertheless retained the spirit of the original. She could not tell a story so well as her sister and her version lacked some of the humor of Therese's but she permitted th soul of the Little Flower to shin through.

Monsignor Knox was a happ choice to make the translation. H easily managed the translatio from the noble language of th scriptures to the discursive an chatty narrative of the saint What St. Therese put on he little two-penny copy-books ha lifted millions of hearts to God Just why this simple, almos slight, book should be so influ ential, is hard to say. As one analyzes the ingredients one is puzzled, but when one views the whole, one understands. This is the sincere revelation of a soul. The woman who revealed herself was a young French woman of a particular time in history. The faults of the time and the environment are there, but greatness of soul and deep holiness are there also. — Charles O. Rice, Natrona, Pa.

Heart of the Savior —A Symposium

ed. by Joseph Stierli
tr. by Paul Andrews, S.J.

Herder & Herder, New York, 1958
pp. 268, $3.75

THOUGH this book does not claim to be the last word as a comprehensive theological exposition of the mystery of the Sacred Heart, it seems to me to be pretty close to being just that. Written with a view to the religious life and practice of Catholics, parts of it would seem to be too deep and scholarly for the ordinary man of the street. But every page of it will be of inesti-

mable value to the student and teacher of religion.

The first chapter, entitled "The Opposition," is simple enough. But I do hope that no one who gets this excellent book will read only that and then put the volume aside. I fear that his devotion to the Sacred Heart would suffer a devastating blow; for that long array of arguments against the devotion to the Sacred Heart seems so utterly plausible. They are mustered with surpassing skill. But just as skillfully are the arguments of the opposition refuted, albeit sometimes in learned chapters that show a tremendous amount of research, like the one "On the Biblical Basis of the Devotion."

The book, which is printed in a delightfully legible way and has a good index, finishes with the Encyclical Letter (Haurietis aquas) of Pope Pius XII on Devotion to the Sacred Heart of Jesus, in which the Holy Father tells us how the devotion to the Sacred Heart, "the practical profession of the whole of the Christian religion," is the index of Christ's threefold love:

"Wherefore the Heart of the Incarnate Word is rightly considered the chief index and symbol of the threefold love with which the Divine Redeemer continuously loves the Eternal Father and the whole human race. It is the symbol of that divine love which He shares with the Father and the Holy Spirit, but which in Him alone, in the Word namely that was made flesh, is manifested to us through a frail, mortal, human body, since 'in Him dwells the fullness of the Godhead bodily' (Col. 2:9).

"It is moreover the symbol of that most ardent love which, infused into His soul, enriches the human will of Christ, and whose action is enlightened and directed by a twofold and most perfect knowledge, namely the beatific and infused.

"Finally, in a more direct and natural manner, it is a symbol also of sensible love, since the body of Jesus Christ, formed in the womb of the Virgin Mary, has a most perfect capacity for feeling and perception, much more than the bodies of all other men."

How mightily the careful reading of this book helps one to understand the prayerful phrase of the Church: *Qui corde fundis gratiam.* — Winfrid Herbst, S.D.S., Menominee, Michigan.

The Three Degrees

by Conrad Pepler, O.P.

B. Herder, St. Louis, Mo., 1957
256 pp., $3.50

THE sub-title of Father Pepler's book is "A Study of Christian Mysticism," and, on the face of it, it would seem that this should be an adequate general description of the work. However, "The Three Degrees" is anything but the kind of exposition of the spiritual life of mystics which the sub-title so facilely conjures up.

From the beginning Father Pepler insists that the commonly accepted dimensions of the three degrees of spiritual life must be widened to include nature itself, human ritual and the spiritual life. The first section of his book is an explanation and, in a sense, a justification of his deliberate broadening of the scope of accepted terminology.

Some of the preliminary obser-

vations and quotations seem to be singularly unrealistic, but these are redeemed by a striking chapter on "the Natural and Supernatural" and, in fact, by all that follows. At a time when the value of signs is being stressed by all spiritual writers Father Pepler is still able to make a powerful contribution to the subject as he leads into the role of the Eucharist in mysticism.

In the second part of his work he considers the nature of mysticism, arriving at a kind of definition when he says: "It would seem, therefore, that the element of experimental knowledge plays the *formal* part in mysticism, while the love of God, which is the formal element of holiness, is the *material*, the two together completing the essential nature of mysticism."

A particularly striking chapter considers the basis of St. Thomas' mysticism. This is followed by discussion of the psychologies of mysticism, an examination of the historic role of self-knowledge in mystical experience. The concluding chapters discuss the norms and necessity of mysticism, English mysticism, and, with a tip of the hat to Ettene Gilson, the unity of Mystical Experience.—Raymond Gribbon, Baltimore.

The American Parish and the Roman Liturgy

by H. A. Reinhold

Macmillan, New York, 1958
pp. 148, $3.50

EVERY time I read a discussion, both pro and con, of the value of the literal extension of liturgical participation to the faithful, I am reminded forcibly of a statement made by a respected and hardworking pastor. He was discussing the leakage in the church and he said, "I wonder, and this I do strongly, how many Catholics would be at Mass if it were not an obligation. I wonder how many understand, appreciate, and apply to their daily living the full meaning of the Mass. If the obligation were taken away, how many would be left who come to take part?"

Coming from a respected shepherd of a large city flock, this statement carries some shocking innuendos.

Underlying all aspects of this question is the coordination, or lack of it, between the liturgical action in the sanctuary and daily living. The pastor, introduced above, contends that there is no need for anything new or radical to be added to the present liturgy. He believes sincerely that the Church's treasury of Sacraments and Sacramentals contains a built-in attraction. He contends that we have more or less abandoned the attractive nature of the liturgy. The Sacraments were not intended to be restricted to an *ex opere operato* function. There is something of an attracting element in the *ex opere operantis* factor.

Putting into actual and daily practice the full built-in effects of the Sacraments and the Mass is what he calls living the liturgy. And it is his belief that in this area we are not giving the faithful full service.

This is the precise area that has become a very sensitive one. Even to comment on it is to enter an arena of unforeseen adver-

saries. Father Reinhold, in his book "The American Parish and the Roman Liturgy," chose to enter this arena and has already been attacked from some quarters.

It is evident that Father Reinhold is not a radical in either camp. He seems to know that he is treading in delicate territory, but he is trying to bridge the gap between the sanctuary and daily living. The pastor of the first paragraph will find this book very helpful in supplying for the defects that he has noticed in his own parish.

Naturally there will be some who will condemn this book as another attempt by total liturgists to introduce their radical beliefs. This book certainly cannot be so classed. As a matter of fact it is quite practical. Most books of this kind would be restricted to theories and not dare to apply the theories to daily practice. Those who use that sort of dodge do not have the background or the experience that Father Reinhold apparently has. He shows how the liturgy by its purposes is intended to be applied in daily living. It is not to be relegated to a role in a monastic schedule, but it can and should become part of a parish schedule. The author does not merely state this; he gives practical samples of genuine application.

This book is one that could serve to heal much of the breach that has been dug by extremists on both sides. Issues as delicate as this will have extremists on both sides. Father Reinhold walks a middle road that should find acceptance by both sides. — Jacob C. Shinar, S.T.L., Pittsburgh, Pa.

Pius XI, The Pope And The Man

by Zsolt Aradi

Hanover House, Garden City, N. Y. 1958, pp. 264, $4.50

YOU will like this book. It is a fast-moving popular biography of a pope whose true greatness grows increasingly evident.

That an expert and dedicated librarian should become the supreme shepherd of the Church may at first glance seem unlikely. When that librarian happens to be Pius XI, it is another matter, for he did even smaller things in a great way.

It was a long and zigzag route which led Achille Ratti from his subalpine village on the broad Lombard plain to the Vatican, that "cage" which his mountaineer spirit always felt confining. Mr. Aradi, in tracing the route, lays proper emphasis on the factors which fostered in the young Lombard very broad tastes and sympathies. His natural mental curiosity prompted him to take an interest in mathematics, physical sciences, and languages; and his love of literature made him a devotee not only of Dante and that other Lombard, Alessandro Manzoni, but also Jules Verne and Mark Twain. In Italian politics, his background bred in him a fine objectivity regarding the current struggle between the Papacy and the Kingdom of Italy: an objectivity which was certainly to assist him when, as Pope, he settled the Roman Question. At the same time, young Father Ratti was like-

wise an excellent theologian, and he never allowed his intellectual pursuits to interfere with his active pastoral duties.

Librarian at the Ambrosiana in Milan and then at the Vatican Library, Monsignor Ratti displayed traits and talents which the percipient Pope Benedict XV could not fail to discern. In 1918, towards the end of World War I, the Holy Father suddenly named the Vatican librarian apostolic visitor to Poland; and a year later he created him archbishop and appointed him papal nuncio to the same country. Ratti's diplomatic accomplishments, and his heroism during the Bolshevist attack on Poland, fully justified the Holy Father's estimate of his former librarian. In 1921 he recalled him to Rome and named him Archbishop of Milan and cardinal.

There is good reason for thinking that Benedict was grooming Ratti to succeed him. "We give you the red robe of the cardinalate," he had said to him and the two other new princes of the Church. "Very soon, however, one of you will wear the white robe." So it turned out. On February 6, 1922, Achille Ratti, after a busy but brief eight-months at Milan, was elected sovereign pontiff, and took the name of Pius XI.

To say that Pius XI took his new task in stride is an understatement. As ruler, teacher, and highpriest of Christ's Church, Pius XI was to the manner born: authority incarnate, but at the same time—as he loved to put it —*"padre comune"*.

With all the patience of the librarian and all the courage of the alpinist, he moved about from duty to duty, accomplishing much because he planned well. Pope of the Scholastic Reform, Pope of Canonizations, Pope of the Reconciliation, Pope of the Eastern Rites, Pope of the Sciences: all these and still other titles could be justly applied to him. He will be best remembered however as a battler. A battler against the widespread errors of his day: social injustice, the abuse of marriage, racism, facism, nazism, atheistic communism, integral nationalism. A battler, too, against the giants who opposed the Church, and who found in this aged successor of Peter another giant, more indomitable than Hildebrand.

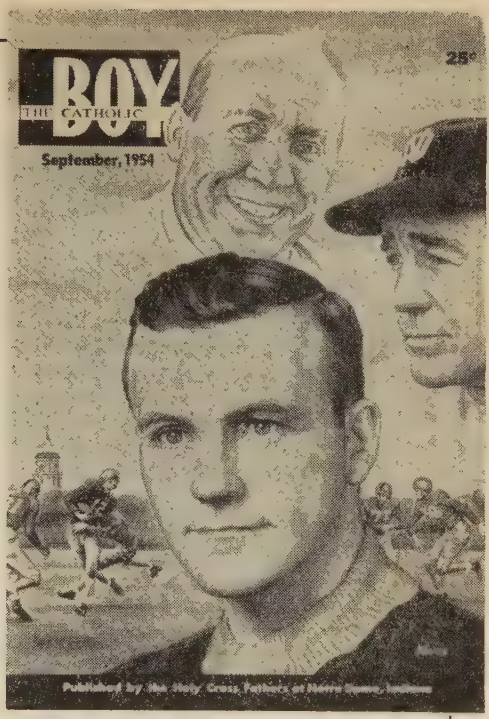
In painting his portrait, Mr. Aradi has drawn deeply on his own knowledge of contemporary Europe and on the charming memories of Pius XI lately published by Archbishop Confalonieri, his former secretary. If the resultant study is indistinct in some details, this is more because the canvas is small than because the portraitist does not know and love his subject. The few little slips and infelicities will not disturb even the lynx-eyed reader, who will find the index adequate, the thirty illustrations a delight, and the whole book informative and inspiring.—Robert F. McNamara, Rochester, N.Y.

The Ceremonies of Holy Week

by J. B. O'Connell

Newman, Westminster, Md., 1958, pp. 116, $1.50

THE *Ceremonies of Holy Week* is everything that we would



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Book Reviews

and should except from Father J. B. O'Connell. He has a thorough appreciation of both liturgy and ceremonies and is well qualified to present these directives of Holy Week according to the decree of November 16, 1955.

The presentation of the ceremonial directives for both the Solemn and Simple Rite for Holy Week is very good but the American priest, it seems to this reviewer, desires his ceremonies in greater detail. While very correct, the actual description of the ceremony in many instances is too abbreviated. Many of the expressions and much of the terminology, again while perfectly correct, applies rather to the continental English, viz., "chancel" for the area between the altar and the altar-rail, "tunicle," "diaconal stole," "purifying bowl." These expressions are very definitely foreign to priests of our country.

Its paper bound cover, intended very probably to keep the price within a reasonable range, is not too substantial and consequently not too serviceable. While the book is used for only a short time, nevertheless it gets hard usage and so after one or two years it would of necessity have to be replaced.

Father O'Connell is to be complimented on the very clear and excellent diagrams which this reviewer knows full well are not easy to execute. Likewise, the listing of things to be prepared for each ceremony is very thorough and complete in every detail.—Walter J. Schmitz, S.S., S.T.D., Catholic University, Washington, D.C.

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The Benedictine Oblate

SO Brother Joseph Mary, S.S.M. thinks he has trouble trying to make people understand what a non-teaching brother is (THE PRIEST, December, page 961). Please move over Brother, and give this Benedictine Oblate room at your weeping wall. Oblates have been around 1,400 years since the day of St. Benedict. Our Benedictine calendar lists six Oblate saints of whom St. Frances of Rome is the best known; four Oblate blesseds, and one venerable, the latter being the widow of the Emperor Henry III. St. Gertrude was an Oblate at the age of five but she later became a nun.

Under Canon 704, Professed Religious and/or Tertiaries cannot become Benedictine Oblates, nor can Oblates become Tertiaries. Of an estimated 8,000 Oblates in the U.S. at least 95 percent are laity—men and women over age fifteen. Yet it is a dull month when I do not receive a letter addressed: "Rev. Paul Brindel, O.S.B. Oblate." One even came from an overworked Chancery Office in one of the few major archdioceses in the world without a Benedictine abbey, priory or convent. Or somebody reads something of mine in a magazine or newspaper and writes to agree or disagree — usually the latter. The first Catholic periodical to include O.S.B. Oblate in my by line left off the Oblate entirely in the Table of Contents. Jesuits who know their history, recall that among those martyred with St. Isaac Jogues and companions was an S.J. Oblate. And of course there are the Oblates of St. Charles, Oblates of St. Francis De Sales, Oblates of Mary Immaculate, and Oblate Sisters of the Assumption.

Possibly a majority of U. S. laity have heard of the Third Order of St. Francis, of which the Holy Father is a member. And Dominican and Carmelite Tertiaries are fairly familiar. But not Benedictine Oblates! In our suburban county of 25,000 Catholics, there are less than half a dozen on any Abbey or Priory roll. In some parishes, unfortunately few, there is a sermon every year or two regarding the spiritual benefits to be gained as a Franciscan, Domin-

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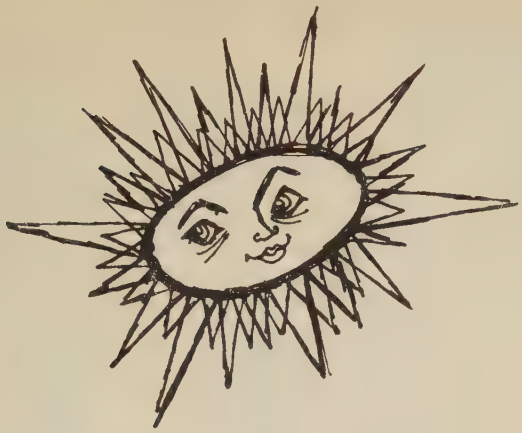

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ican, or Carmelite Tertiary. Seldom in these few sermons are Benedictine Oblates mentioned.

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Brother Joseph Mary, S.M.M. voiced "the hope and ardent prayer" that parish priests who read his article would "feel closer" and become familiar with his community. May I make the same appeal in behalf of the Oblates of St. Benedict? History shows three groups or classes of Oblates. Some wear a distinctive garb and live in an abbey or priory or nearby. They make a promise of obedience and devote their time to the interest of the Order. Others remain in the world and in their state of life, but are in a special relationship to the monastery. This is the ordinary way of being an Oblate today. Priest Oblates may insert the name of our holy Father Benedict in the Confiteor, and all Oblates, lay and clerical, may be buried in the black monastic habit, scapular and cincture. Some abbeys with cemeteries even have allotted space to Oblates.

Almost every parish has one or more souls to whom becoming a Benedictine Oblate might well prove the difference in being "a practicing Catholic" or an indifferent one, even a fallen away. The Anglo-Catholic desperately homesick for the ritual and music he no longer has; the isolated shut-in with Communion perhaps once a month, and Mass once a year; the Frater-Soror couple — all these can be immeasurably helped by daily recitation of our Benedictine Oblate Office. Combine it with High Fidelity records from Mount Angel Abbey, Oregon, or abroad, and the months between retreats do not seem so long. One needs not too much imagination to feel the continuity of fourteen centuries of Benedictine culture and devotion.

"Community Journal" by George Ineson, recently published by Sheed & Ward, and a selection of the Catholic Book Club of London, tells the story of a successful Oblate community near Prinknash Abbey in England. If such can succeed in Britain, why not in this country? Scores of parishes are today without schools, not because they cannot be financed and built, but because teaching Sisters

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The 'Silent' Mass?

IN the July issue of THE PRIEST Father Montague reveals himself as an extremist in his oppo-

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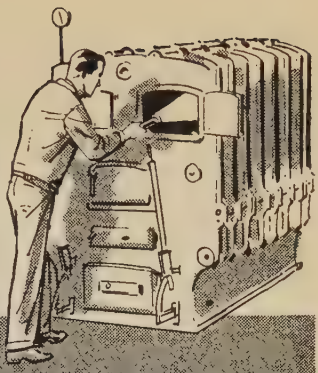

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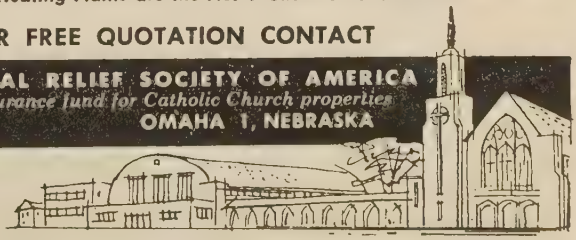

sition to any vernacular at Mass, but no one questions his right to express this opinion. It is another matter, however, when he quotes with evident approval the description of low Mass "with a silence more complete, more thrilling, than that of nature itself." The "silent Mass" with its flagrant violation of ecclesiastical law is unfortunately not a phenomenon confined to the nineteenth century. The general rubrics of the Roman Missal (XVI, 1-2) require the use of a clear voice for many parts of low Mass and describe this clear voice as one that may be heard and understood by those assisting at Mass. The passage is well interpreted by Father J. O'Connell: "The voice of the Celebrant should always be sufficiently loud and clear to enable, under ordinar circumstances, those who ar present to hear without difficu ty what is being said" (*The Cel bration of Mass*, p. 276).

One does not have to be a ver nacularist or an anti-vernacularis to hope that both THE PRIEST an Father Montague would repud ate the silent or quiet recitatio of collects, lessons, Preface, Pa ter, etc., at low Mass. Even i our largest churches it is now pos sible, with the use of loudspeak ers and of microphones place near the altar, for the Celebrant' voice to reach all the faithful i the Latin words which they ar supposed to hear. True it is tha the people may be "distracted" b the loud, clear tones, but the will be distracted *to* Holy Mass

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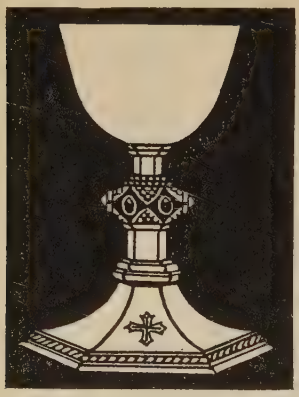

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The above remarks have little to do with the vernacular issue. They are concerned with a misuse and misunderstanding of our existing Roman rite. Yet some of Father Montague's arguments concerning the vernacular in parts of the Liturgy require more careful examination.

For one thing, his quotation from the Holy Father's remarks at the Assisi-Rome Congress is hardly adequate. He neglects to note, for example, that the Holy Father had spoken with favor of the balanced progress and conservation in the Church's liturgical development, in the sentence preceding the one quoted: "She returns to the past without slavishly copying it, and creates anew in the ceremonies themselves, in the use of the vernacular, in popular chant and in the building of churches."

The readers of Father Montague's article would have had a clearer picture if he had added that the Holy Father left open and unsettled the question of vernacular at Mass for those parts (e.g., of deacon and subdeacon) not properly pertaining to the celebrating priest; and if he had provided the significant information that, within a month after the congress and with the approval of the same Holy Father, the Congregation of the Holy Office permitted the ritual reading of Epistle and Gospel in French after the Latin reading at both low and high Masses, as requested by the archbishops and bishops of France.

The Epistle and Gospel

Father Montague justifies—pre-

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sumably because the Holy See has already acted and he has little choice — the use of the vernacular for the prayers of the Sacraments, on the grounds that they are largely (though, one might well add, these prayers are in fact principally) directed towards God. His argument applies with much greater force to the Scripture readings at Holy Mass. To whom are the Epistle and Gospel directed or addressed if not to the faithful? The pro-vernacularists, who for the most part appear to be a docile and moderate group, are not urging the "Mass in English" or the "Canon in English"; there is nothing very radical in their own tongue, at least in the way already allowed in some European countries. No one need fear the "camel's nose" in the tent. We may have confidence that this whole matter will be handled by the Holy See with the great prudence, wisdom, and foresight which have characterized every single step of the liturgical restoration to date — even though these have involved the "startling changes in the liturgy" which Father Montague seems to dislike.

I have no desire to argue the case for or against some vernacular in the Sacred Liturgy, much as I wish the anti-vernacularists would stop issuing their hints of heresy; these are wearing pretty thin. The fact is that the vernacular is a minor issue, as Father Montague correctly points out; the liturgical movement does not fall or stand on the question of language. What is really disturbing about Father Montague's article is his indefinite but constant opposition to the liturgical revival itself, which (it cannot be too often recalled) is "a sign of the providential dispositions of God for the present time, of the movement of the Holy Ghost in the Church" (Pius XII).

The writer of the article quotes Father Jungmann; perhaps he should have mentioned Jungmann's practical judgment on Sunday Masses (other than the chief parochial Mass which should always be a high Mass): "A suitable form of celebration would be dialogue Mass with some carefully chosen hymns incorporated at certain points" (*The Sacrifice of the Church*, p. 60). Father Montague objects to the regimentation of the faithful so that "willy-nilly they pray or sing aloud at Mass"; perhaps he should reconcile this attitude with the new Holy Week rubrics which direct that *Omnes* make the responses, "willy-nilly" it would seem. He is anxious to mention the "freedom" allowed by Pope Pius XII according to the capacities and characters of individual members of the faithful, but he carefully neglects the praise given by the Pontiff (in the preceding paragraphs of *Mediator Deo*, 105-106, N.C.W.C. ed.) to use of the Missal, dialogue Mass, congregationally chanted high Mass, etc.

Justifying Ignorance?

It is impossible to escape the feeling that Father Montague is trying to justify existing conditions of ignorance and misunderstanding regarding the holy Sacrifice. He seems afraid of the concept of the Mass as the Sacrifice of Christ and of the Church, al-

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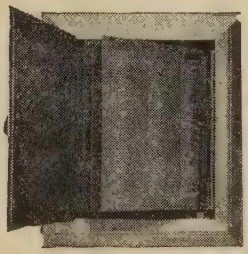
though at Mass he says: ". . . Nos servi tui, sed et plebs tua sancta . . . offerimus . . ." One moment he can oppose the intelligibility of the Mass, the next he refers to the "active and intelligent" participation sought by the Holy Father. For him *Mysterium fidei* seems to mean that the Mass should be incomprehensible, obscure, mysterious. The Mass is mystery, it is sacramental, but this does not even remotely suggest that its meaning should be kept hidden from the faithful in some romantic spirit of awesomeness. In the United States at least the faithful are in desperate need of instruction and active participation in the sacred mysteries — a participation that is intelligent and that is both internal and external in accordance with the repeated teaching of the Apostolic See from St. Pius X to the present Roman Pontiff.

In a magazine like THE PRIEST it is possible to observe that there is a considerable body of the clergy who are entirely opposed to vocal participation of the faithful in spite of fifty years of papal exhortations. There are many who have read neither *Mystici Corporis* nor *Mediator Dei*. There are of course many who pay little heed



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to the statements of the Holy See on social matters, labor questions, international cooperation, world government, and the like. But it is a genuine tragedy that the liturgical apostolate especially as proclaimed by the present Holy Father has affected priests so slightly. How many fail to see that it is a matter touching directly the holliness of God's people, "that the worship rendered to God by the Church in union with her divine Head is the most efficacious means of achieving sanctity" (Pius XII).

Father Montague is too much of a scholar to deny Roman teaching or to oppose Roman decrees. But the spirit he breathes — of which anti-vernacularism is an unimportant issue — is negative; it obscures, hinders, retards. Happily another wind is blowing in Ireland, as in the United States, with the holding of liturgical conferences for the clergy and publication of the *Furrow*. It is to be hoped that Father Montague will use his great influence to develop and to further the apostolate of Catholic worship.

Frederick R. McManus
Washington 17, D.C.

Defends Mr. Breig

BREIG sent me his column. He surely is not anti-clerical. Why don't y'all retract?

Sincerely,
Fr. Matt
Gueydan, La.

The Shortage Of Sisters

AT a recent diocesan conference we were told officially that 70% of our future

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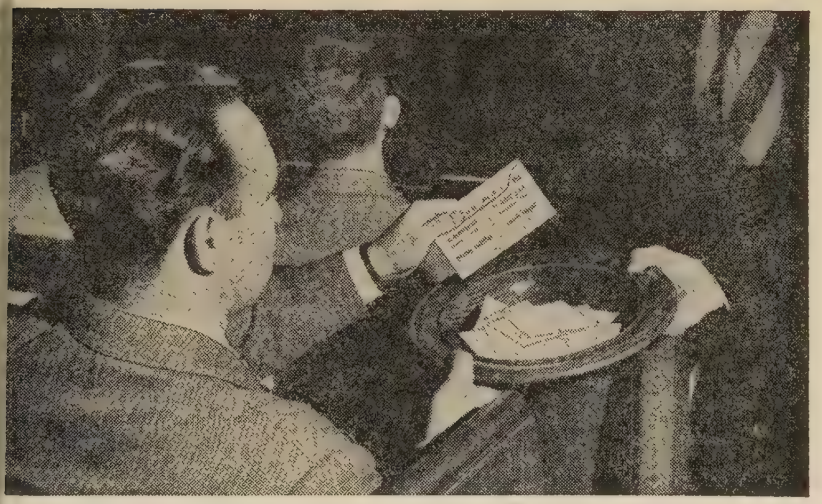

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Catholic children would be compelled to attend pubic school. The reason for this is the growing shortage of Sisters. May I submit a few remarks on this urgent problem?

The public school system seems to be headed definitely for a set-up or division into six-grade elementary, junior high, and senior high. Why not reduce our parochial schools to six grades, then transfer the pupils to public junior high, and bring the intellectually qualified back for Central Catholic Senior High School? The benefits I will list as follows:—

(1) Realization of every parish's dream and basic need, an elementary Catholic grade school in every parish, to supply at least the fundamentals to every Catholic child. Catholic education must come to every parish, urban or rural, in a sort of spiritual "grass roots democracy."

Parishes and pastors are divided into the "haves" and "have nots" of Catholic education, and the net effect is bad. Some parishes have celebrated their golden jubilees and have yet to see Sisters teaching their children.

(2) The elimination of two classrooms and the expense involved will please every pastor concerned. The "surplus of nuns" thus created will be used to open new schools in other parishes.

(3) New and hitherto untapped fields for vocations will be opened in these new schools. The Catholic school system must prove self-replenishing in vocations, or wither on the vine. If the Sisters cannot or will not come to a parish, how can we expect that parish to come forth with vocations? To realize dividends, you must invest and risk capitals. Our laity speak and complain of this with a growing clamor. The gigantic city parishes, proportionately, are a "dry run" for vocations.

(4) This problem needs planning on a regional or national scale, which will cut across diocesan boundaries and privileges. The established "status quo" is not "de fide." We can and should anticipate the needs of our growing school population.

(5) Lay teachers will teach in our schools if financial security is provided. This can hardly be done,

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even on a diocesan basis, in some small dioceses.

(6) In my opinion, the senior high school is most important, to make any impact at all on the American scene. Cold statistics prove that some part of our Catholic school system must be sacrificed to save the whole.

(7) "Mixed marriage" is a *growing* grave-yard for souls. Marriage partners find each other during high-school days. Therefore, our Catholic high schools must be co-educational or co-instructional.

(8) Of equal importance is the need for a well organized social program for our youth, "for Catholics only," with parents and parish co-operating to eliminate the curse of mixed company-keeping and mixed marriages.

Sad to say, Catholic education will produce mixed-marriages unless Catholic social events become an integral feature, and that on an interparochial basis.

Sincerely in Christo,
Walter Iwanski
New Salem, Pa.

Is The Truth Then Attainable?

WHEN we wish to refute the common notion that "one church is as good as another," we calmly invoke the Principle of Contradiction. How, we ask, can one church claim there are three Persons in one God while another says there is only one

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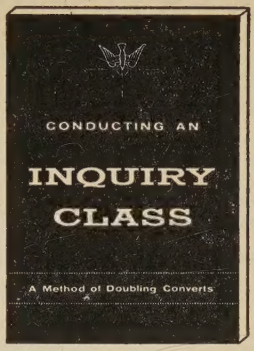

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Correspondence

Person in that same God? They can't both be right at the same time, for Truth is one.

And yet, in dealing with everyday practical problems, perhaps we too often forget that same Principle of Contradiction! We will staunchly defend one or the other horn of a dilemma because that particular horn is suitable to our way of thinking, depending on whether we are conservative or liberal.

Take some contemporary problems: either The Right-to-Work Laws in practice are harmful or not; either the McCarran-Walter Immigration Act is seriously discriminatory or not; either censorship as used by the NODL is wise or not; either the UN should be scrapped or not; either the Jews are "behind it all" or not; either the present enforced desegregation in the South is imprudent or not; and so on. The list is interminable.

Where, Father, is a Catholic to stand on such issues? To the left of the truth, to the right of the truth, or with his two big feet planted right smack *on top of* the truth? Ah, but the rub comes when we try to find out just what the whole truth is in these cases. If we knew, there wouldn't be two sides in the first place. There's a great need for facing such problems with all the objectivity one can muster, submitting one's own *opinion* to "the truth, the whole truth, and nothing the truth."

Sincerely
A Seminarian

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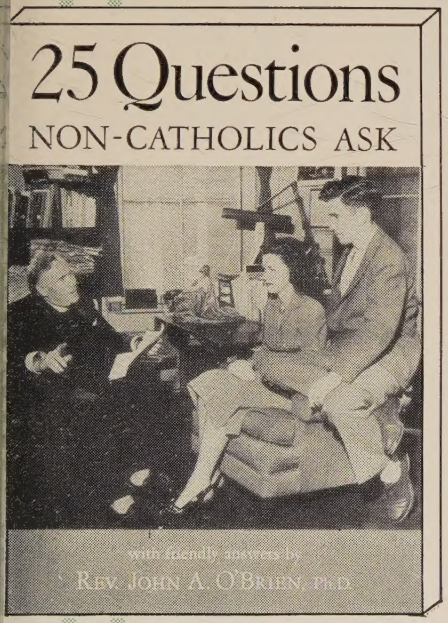

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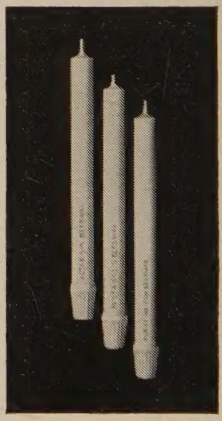

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